Record of Christian Work

A Magazine for the Parlor and Study

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Thy kingdom come, thy will be done on earth as it is in heaven!
Matthew 6. 10.

Religious Thought and Activity

For the first time in the history of the North American Young Men's Christian Association movement the total membership for the United States and Canada has exceeded the million mark. The figure determined last October was 1,005,714.

The French Y. M. C. A. celebrated its 75th anniversary last October. The occasion was notable for the large concourse of Protestants and the earnestness of the appeals for greater service on the part of the organization, as well as gratitude for work already achieved.

The American Board's publication department at Constantinople printed over 39,000 volumes of literature last year, including a Life of Christ, a translation of Booker Washington's "Up from Slavery" (in great demand), and a series of "Health Talks" written by Dr. Lorrin Shepard.

An ancient prayer of Greek sailors was quoted by Premier Baldwin of England in an address at the Canadian Club dinner recently held in London. The "British Weekly" reports him as saying:

"Maintain the values, maintain the standards, and may the prayer of Canada always be the prayer of the old Greek sailor which has been preserved for us by Seneca: 'O God, you may save me if you will, you may sink me if you will, but whatever happens, I will always keep my rudder true!'"

One of the busiest stations under the America Board is Galangue, in West Central Africa, supported by the Colored Congregational churches of America. The work there is fairly humming. A Portuguese official visiting the station was outspoken in his praise of the carpenter shop, the blacksmith shop, the tailor shop, the shoe shop, and the farm. More than 800 garments have been made, many shoes, carpentry of all sorts, while the blacksmiths are busy turning out axes and hoes and doing farm repairs.

Industrial evils in the Orient have attracted the attention of many observers in recent years. No comment is needed upon this pathetic extract from the "Missionary Herald":

A song said to be popular among overworked girls employed in Japanese mills has been thus translated:

Although the petals of the cherry fall,
Yet when spring comes the cherry will bloom again;
But alas! When shall I bloom?
There is no time for the flowers of my heart to grow!

The annual International Conference of Vacation School workers will be held in Chicago on Wednesday, February 8. At the same time the weekday church school workers will meet for their International Conference, and two joint sessions will be held. The problem of the relationship between the vacation and the weekday church school will be considered, as well as the question of supervision, its importance and technique. Both groups will discuss problems arising out of the proposed standard for the vacation school and the weekday school, as well as other topics of importance to each group. A complete program will be sent to any one who is interested upon application to the International Council's Department of Vacation and Weekday Church Schools, 381 Fourth Avenue, New York City.

The American University at Cairo has issued a list of winter cruises to the Mediterranean for 1927-1928 in a recent bulletin. Visitors to Egypt are invited to visit the University and familiarize themselves with the character and scope of the work this splendid institution is carrying on.

A new auditorium has recently been added to the present equipment, giving added facilities for its work. It is cause for congratulation to learn that "the college has also kept abreast of the new government schedule which added a fifth year to the four years that formerly obtained. It is most gratifying to be able to report that every student sent up by the University for the government examinations passed, giving the University a perfect record."

The new building provides an auditorium with a seating capacity of 1200, and in addition eight class rooms, two large exhibition rooms, a number of offices, four dormitory rooms for instructors, and three complete residential apartments for the permanent faculty. It cost $100,000.

A new departure in missionary policy has been adopted by several boards in making no claim for reparations on the part of the boards or individual missionaries arising from recent mob violence in China. According to the "Christian Advocate," "after the Boxer uprising all the American mission boards put in claims and received indemnities which enabled them to restore their properties in better condition than ever. There are Chinese cities in which the Methodist mission compound is so spacious and costly that it has no doubt made it harder to do effective mission work in those cities. The compound, rightly or wrongly, is pointed out as a monument to missionary rapacity, and is used as a standing argument against missions as agents of foreign imperialism. The losses at Nanking this year have been considerable, but the missionary authorities wisely prefer to pocket them rather than to prefer claims which, if paid at all, would be paid under compulsion and would be assessed upon the innocent civilian populations, who were usually friendly to the missionaries and often risked their own lives and property in the effort to save their foreign friends."

Self-supporting missions have been viewed with favor by the denominational boards in general, and yet there may be circumstances in which the duties of Christian natives may demand instruction and later cooperation in making them industrious and self-sustaining citizens. Too often, as Rev. Charles W. Abel of New Guinea has shown, the message of Christ involves as a natural sequence abandoning the pursuits of a lifetime, notably tribal warfare and predatory expeditions. The work of the missionary must therefore be constructive industrially to avert the serious consequences of laziness or dependence upon outside help to subsist. Accordingly Mr. Abel has trained the young people in his field to become efficient artisans in the case of the young men, and given instruction in home economics to the young women. The reports he gives of the success of this plan are full of encouragement.

The "South African Outlook" reports a similar effort in the Dark Continent. According to this report, "a few planters in Kenya sent home recently some fifteen hundredweight of coffee to be sold for the benefit of a church at Kyambu in that colony. Freight, dock and agents' charges were waived, and at the auction in Mincing Lane the buyers, when the position had been explained to them, generously bid the coffee up to an unprecedented figure, and a sum of over £200 was thus raised for the erection of a small stone church in the coffee highlands of Kenya Colony."

Another Kaiser-i-Hind Medal.

A decoration for faithful missionary work is the recognition of the Indian government of the services of Miss Eva Swift of Madura. The "Missionary Herald" thus reports the basis upon which the award was made:

"The Kaiser-i-Hind medal is generally given in recognition of special achievements in social service or education. Miss Swift deserves it on both accounts. In connection with the Lucy Perry Noble Institute she has started projects which have met with wide approval from Indians. Among them are a model bank, where pupils of the school are taught to earn and save; a model store, where the business of buying and selling is taught them; and a model home, where the young women learn to do all the necessary house duties, learn to assume responsibility for buying the food, and in the case of the older pupils to act as mothers of families

of younger girls. Miss Swift works on the basis of adapting the best in Indian life to the most up-to-date and approved way of living.

"Then there is the Woman's Exchange, an organization of Christian Indian women on lines similar to our Y. W. C. A. Under Miss Swift's leadership a building has been put up where all types of social service and religious programs are carried on. Here both Christians and Brahmins enjoy the library and mingle for recreational events, health lectures, temperance talks, etc. The twenty-eight Bible classes and prayer groups which meet here weekly are led for the most part by Indian women.

"A consecrated, tireless, forward-looking missionary is Eva Swift, whose love for India and for Christ shows itself through these activities and many others. We are glad to add our congratulations to those of her many Indian friends for the recognition that has come to her from high quarters."

Presbyterian Church of Bath, England.

Among Horace Walpole's letters is one from Bath written in 1776 in which he refers to attending a Methodist chapel as having been "at one opera, Mr. Wesley's. They have boys and girls with charming voices that sing hymns, in parts, to Scotch ballad tunes; but indeed so long that one would think they were already in eternity and knew how much time they had before them."

Of this same chapel Mr. Kennedy Williamson writes in the "British Weekly":

"The Presbyterian church at Bath has had a great history. Wesley and Whitefield stand in the line of succession. Not only did they often preach in the pulpit, but both of them had a period of continuous ministry long enough to justify their being thought of as pastors of the charge . . . .

"Wesley was the preacher on the day to which Walpole's letter refers, 'a clean fresh-colored man, his hair smoothly combed,' and there follows a fantastic comparison between him and Garrick. There are articles of church equipment which are said today to have been the gift of this elegant trifler from Twickenham.

"Another coign of the building is still called Nicodemus's Corner. Bishops used to smuggle themselves into this curtained space, and thus get an inkling of what preaching ought to be, without undergoing the dreadful disgrace of being seen in such a den of heresy. It was the witty Lady Betty Cobbe, daughter-in-law of the archbishop of Dublin, who coined the phrase 'Nicodemus's Corner,' and she herself took an elfish delight in contriving these clandestine visits of the episcopate.

"A few years ago this church, which belonged to the Countess of Huntingdon's Connection, came, through a happy union, into the Presbyterian church of England. It has two distinguished ministers on its session, and a small but enthusiastic body of people."

My Neighbor—Who?

Miss Adele Greene.

The need of any on the way
Is burden on my heart to pay.
If any soul is cast adrift,
'Tis mine to help his load to lift;
And if he sees no beacon light,
Then mine to help him steer aright:
For one to whom the harbor's bright
Should guide his neighbor in the night.

National Christian Council of China Meets.

A report of the recent meeting of the National Christian Council of China states that in spite of the tense strain of the year, including serious attacks upon the council itself, the gathering was marked by a perfect sense of fellowship, and not a jarring note was struck. The meeting was held throughout in a quiet spirit. Deep issues were frankly faced, including the return of missionaries, and subjects that are to come up at the Jerusalem meeting of the International Missionary Council.

"In facing the future," says Henry I. Hodgkin, "the Council was not deterred by criticism of the past nor by its own scheme for reorganization from planning a vigorous campaign for the coming year. The emphasis was laid upon the deepening of spiritual life in special retreats, a move towards greater Christian solidarity, and the fearless application of Christian principles in home, rural and city life. Many topics are listed for further examination, and doubtless fresh facts will be collected to enable the churches to reach decisions on the questions that now face them. But the widespread visitation of the churches by Chinese leaders and the secretaries of the Council is a still more im-

portant activity. It is mainly through this service that the spiritual stimulus and the intellectual challenge of such a meeting reaches the widespread constituency. The churches in China have certainly been passing through a severe testing time, but they are not dismayed. They are facing new opportunities with courage and hope, they are drawing together for common action, they are learning to express themselves more clearly, they are determined to make their contribution—and it will be a real one,—to the Nationalist movement, they are finding out how to take over their own affairs, and also how to use to best advantage the services of their missionary friends. There is cause for prayer and sympathy in this new day, but there is no cause to despair of Christianity. There is need for a new type of help, more of advice and less of direction, but there is no need to think of withdrawal from this needy field. There is occasion to walk humbly in face of great opportunities and conscious of many imperfections, but there is no occasion to lose heart, for God is manifesting himself afresh in the new movements taking place in the church and nation, and in him we can surely trust to see them through to larger blessing for this people."

The Seamen's Church Institute of America.

The Seamen's Church Institute of America was incorporated under the laws of the State of New York in 1920 for the purpose of supplying the peculiar needs of the seaman ashore.

Although the Institute is only nine years old, several of the societies which compose it are much more venerable. The New York Institute was founded in 1843, being the outcome of the floating Chapel of Our Saviour, which was a familiar object on the water front of New York in the middle of the last century, while the Philadelphia Society may be dated from the stirring missionary hymn "Fling Out the Banner," written by Bishop George Washington Doane in 1848 as he saw the Seamen's Church Institute flag floating from the spire of the Chapel of the Redeemer when it was being towed down the Delaware to Philadelphia.

The work of the Institute is carried on at present in the following ports: New York, Philadelphia, San Francisco, Newport (R. I.), Los Angeles, Houston and Port Arthur (Texas), New Orleans, Tacoma, Tampa, Mobile, Charleston (S. C.), East Boston and Charlestown (Mass.), and Manila in the Philippines.

The value of this work will best be estimated from the following report of service rendered during the year 1926:

Number of seamen given lodgings	444,864
Mail received for seamen	242,341
Baggage checked for seamen	125,161
Money deposited for seamen	$700,310
Religious services held	1067
Entertainments given	894
Men placed in ship jobs	25,728
Men placed in shore jobs	3857
Hospital visits made	2319
Ship visits made	9960
Jail visits made	120
Books distributed men going to sea	77,593
Magazines distributed	222,037
Knitted articles distributed	4236
Relief cases	41,850
Enrolled in Nautical School	186
Seamen employed in Occupational Therapy	579

—"Spirit of Missions."

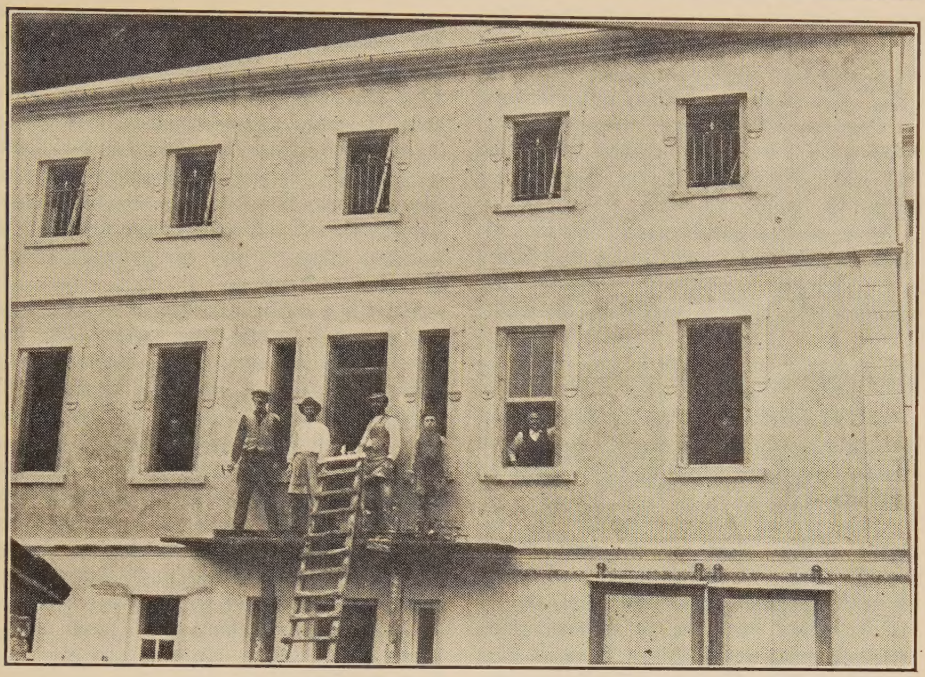
American Mission in Albania.

We read of Albania in the papers, but have little definite knowledge of that land or its people. For some years an independent evangelistic school work has been carried on by Rev. and Mrs. Phineas B. Kennedy under the name of the American Mission at Kortcha. These friends are backed by an advisory committee, consisting chiefly of prominent Boston Christian people.

"We are still praying and hoping that some mission board will enter Albania to carry on this educational and evangelistic work," writes Mr. Kennedy. "In the interim of waiting, thanks to the help of consecrated Christian friends, we are endeavoring to do all in our power to conserve what has already been started here along those lines.

"We rejoice with the Albanians that their little country, lying along the Adriatic and just north of Greece, is now a republic, full of promise under God's blessing and protection.

"The majority, some 570,000 of the population, are Muslims, representing two important sects. Of the remainder, some 300,000 are about equally divided between the



New building of the American mission in Albania.

Roman Catholics in the north and the Orthodox Christians in the center and south.

"Our present school year opened with over 100 pupils. Our Sunday school with its nine large classes occupies nearly every available part of our school building, so that we have felt necessitated to build an addition to it.

"Our regular preaching and outside evangelistic services are being continued."

The maintenance of this work is entirely dependent upon the voluntary prayers and gifts of God's people. It receives no government grant. The work is expanding. Contributions may be sent to the Albanian Mission Fund, Care of Guaranty Trust Co. of New York, 140 Broadway, New York City.

Among Russian Refugees in Germany.

Mrs. James Thiessen, Berlin.

(Mr. and Mrs. Thiessen, the European Christian Mission's missionaries among Russian refugees in Berlin, labor in a place of large opportunity, since many thousands of Russians have settled in the city.)

During our visits among the Russian refugees we have some heart-stirring experiences, when the blessings received refresh us abundantly.

Some days ago my dear husband asked me to accompany him on a trip outside of Berlin to a place called Tegel. It was a cold, wet, stormy day when I accompanied him to a queer-looking community full of the poorest little huts I ever saw. In this place of distress and need we visited two sisters in Christ who were known to us as two of the brightest Christians of our gathering.

As I passed down the road my heart ached when I considered that these two dear women had to know such poor circumstances. But when we entered their wretched little lodging we altogether forgot the poverty because we were full of praise and thanks. It will interest you to know how these two, an old mother and her comparatively young daughter, earn their living. They live in a small, low room which has but one tiny window which cannot be opened. The furniture consists of a small bed for both, a small table, and a still smaller stove on which they cook their meals and which heats the room in winter. Close to the entrance and at the window are placed two sewing machines, where these

two Christian women sew daily from five o'clock in the morning until ten o'clock at night, snatching their poor meals only twice a day. By means of payments in instalments for the space of two years the sewing machines have become their property, and now they make dresses for a shop, earning but thirty-five pfennigs for each.

When we spoke with them about the salvation which we have in Christ their faces brightened with heavenly joy, although their machines were running swiftly all the while. It was hard to see how these dear people had to save every moment in order to make their living. When we were about to take a seat we could find nothing but a small box and the bed. Even if they could have afforded chairs there was no room for more furniture.

After earnest prayer together we departed. We were much strengthened through being in such consecrated company, where not even a sigh crossed the lips.

From there we went to another place, where the huts were better and larger, having two rooms. Here we held our regular Thursday meeting.

There suddenly came in a Russian young lady who seemed to be uneasy about something. She was listening diligently to all that was said, questioning now and then about certain matters regarding her precious Redeemer. Then when she saw through the window her cruel husband pass by, she at once left the room with a sad face: so we knew what kind of life she had to live. There are quite a number of Russian sisters who for Jesus' sake are ill-treated by their husbands. But, thank God, there are husbands too who begin to yield themselves to the Lord Jesus and allow their wives to attend our meetings!—"European Christian Monthly."

Economic Crisis and Religious Awakening in Japan.

Japan's economic crisis is the opening of unique opportunities of missionary labors, according to the "Japan Christian Quarterly."

"There is no doubt but that from a religious standpoint the situation today is more hopeful than it has been for many years, if only the church can rise to the occasion," says this authority. "As long as man has much goods laid up for many years he is apt to take religion not too seriously. It has a knack of making uncomfortable demands, which are best left undisturbed. But when the situation changes and 'pain after pain, and woe succeeding woe' fall to his lot he discovers that a purely materialistic existence is not perhaps the best thing in life. He finds that he wants something more than goods. He becomes more attentive to spiritual things if they are put sympathetically before him.

"It is this state that Japan is in today. In the economic world bank after bank has closed, including one of the biggest in the country. Agriculture is in the Dead Sea of depression. Political scandal and corruption show no sign of abatement. Capital is more defiant and labor more bitter in the struggle for power. Radical ideas, often tinged with a genuine idealism and spirit of altruism, are spreading, especially in student circles. The thought of the nation is chaotic and unled. As a result of all this there seems to be a genuine awakening to the need of religion. Its essential place in education has been emphasized in more than one meeting of government teachers. Secular school buildings may now be used for religious meetings. The press is ready to insert religious articles to a degree unknown before: indeed, two of the biggest papers in the country have now a religious column as a regular feature. One of the biggest publishers in the country for purely commercial reasons is issuing two Christian books, the first he has ever handled. The government is concerned with a Bill of Religions, which gives them a recognized place in the national life.

"The result of all these forces at work is a genuine revived interest in religion. Japan is discovering that man does not live by bread alone. Only this month we were present at a meeting in Tokyo which was frankly evangelistic. There were no star speakers. Use had been made of the press to inform those who were off the beaten track of the churches. The result was that one of the biggest halls in Tokyo was packed to the doors, while an overflow meeting of 600 was held in another hall a mile away. The overwhelming bulk of the audience were young men."

"Mother India."

"Mother India," a notable book on present conditions in India, continues to evoke com-

mendations as well as emphatic protests. "By their fruits" we are admonished to judge false prophets, and equally, we may infer, false religions. In these days when comparative religions are being made a study it is well to carefully examine the results upon social conditions of any religious system. It is not sufficient to simply rely upon the writings of the best of its apologists, but rather to study results upon the life of those who adopt its teachings. The suffering and degradation of women and children in India are set forth graphically by Katherine Mayo in her work "Mother India."

According to the "Baptist Missionary Review" the editor feels "it is our natural pugnaciousness, but somehow we have been led to feel by the universal outburst against the book that there surely must be something in it which comes so near the truth that it hurts. That this is true is evidenced by the fact that many of the reviews, after showing the errors and misstatements in the book, end up with the exhortation that the evils mentioned do exist and we must all unite to do away with them."

From the "Indian Witness" we quote the opening paragraph of a review revealing the genuine perplexity in knowing how to deal with its severe arraignment of Hindu life and customs:

"A month ago the book came into our hands. We have read it with eager interest and a wide range of feeling. Resentment over some statements that have seemed to us untrue and unfair, or partly true and wholly unfair, has alternated with appreciation of the author's sense of the wrongs inflicted upon many of India's women and children or with gratitude that she has written words acid enough to burn away a lot of the indifference that has hitherto blocked the road to reform. We have been surprised at some statements that Indian friends have confirmed, and made ashamed that in all our years in India we had not learned that these things were true. Some pages have made us feel like rushing into print with words of denunciation as vitriolic as any reviewer has written; others have aroused so much sympathy with those who suffer from the wrongs she has depicted that we have felt like turning our denunciation upon those reviewers whose only recorded responses to the book have been wounded pride of race and anger against its author."

An Evening Prayer.

Lord, ere we close our eyes in sleep, we would remember before thee our absent ones! Guard them from temptation and surprise, for thou art in every place! In their weariness give refreshment, sleep, and rest, and when solitariness laboreth the heart, do thou breathe a tender remembrance of our love and expectation! O thou who art the author and giver of love, enfold them with us, we beseech thee, in thine everlasting arms, for ever and ever. Amen.

BY WAY OF SUGGESTION.

A book a month for church school workers is an adaptation by the Baptists of a happy idea that is used in other quarters.

The Layman Company of 730 Rush Street, Chicago, is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will mean a saving of at least $5 per week to any church that uses four-page bulletins in the Sunday services. It offers a good opportunity for five or ten weeks of tithe education without expense or special distribution.

The World Day of Prayer for Missions has been set this year for February 24.

This day, which is observed interdenominationally and internationally, began in a resolution of the Presbyterian Woman's Executive Committee for Home Missions as early as 1888: "Resolved that the week ending with the last sabbath of February be a week of humiliation and prayer; and we recommend that upon one day of this week a special service be held when there shall be the confession of individual and national sins, with offerings that will fitly express the contrition." The idea was adopted interdenominationally in 1896.

A Golden Confirmation is receiving recognition in many churches in Germany, according to "Evangelisches Deutschland." Fifty years after the date of their confirmations members of the churches participate in the commemoration of the golden jubilee of that most important date in their religious lives. Recently at the Lutheran Ca-

thedral of St. Maximus at Merseburg, Germany, thirty-two confirmands of 1877 were present at such a golden confirmation celebration, and received as gifts from the congregation Commemoration Certificates which bore an attractive picture of the altar and the interior of the church.

Friendship School Bags for the children of Mexico have been proposed by the Federal Council of Churches, each bag to contain articles of interest and help in the life of school children. The Mexican vice-minister of Education has approved the project, and will distribute the bags in the schools of Mexico, of which there are said to be about 15,000, with 1,250,000 pupils.

The Friendship Bags, according to the announcement, will be sent by day schools and Sunday schools, by special groups of all kinds in the various religious organizations, and also by individual children and adults. The bags, which will be made of durable fabrikoid, decorated with a beautiful design, including the Mexican and American flags, are to be especially manufactured for the committee. The school or group participating in the project will add certain articles to be bought or made, and will send the bag by parcel post direct to Mexico City.

The Friendship Bags will be officially distributed in the schools on Mexico's Independence Day, September 16, 1928, which day is universally observed in all public schools. The project may be undertaken and the bags sent to Mexico at any time between January 1 and July 30, 1928, according to the convenience of American schools and communities.

CENSUS OF RELIGIOUS BODIES, 1926.

For some weeks the Department of Commerce has been sending this magazine reports regarding religious bodies as revealed by the census of 1926.

No doubt reports of the smaller bodies will contain the most news. Thus, according to the returns received there were in the United States six churches of the United Society of Believers (Shakers) in 1926, with 192 members, as compared with 12 churches and 367 members reported in 1916. The total expenditures in 1926 as reported by three churches amounted to $600, as compared with $750 reported by three churches in 1916. The value of church property, including church edifices, furniture, etc., but not including parsonages, as reported by four churches for 1926 was $27,500, which may be compared with $20,750 reported by seven churches in 1916. Sunday schools were reported by three churches of this denomination in 1926, with eight officers and teachers and 47 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 11, and the number of scholars 96.

Again, there were in the United States 127 churches of the Moravian Church (Unitas Fratrum) in 1926, with 31,699 members, as compared with 110 churches and 26,373 members reported in 1916. The total expenditures for 1926 as reported by 126 churches amounted to $738,814, including $511,862 for current expenses and improvements and $226,952 for benevolences, missions, etc. The total expenditures reported by 109 churches in 1916 were $309,180. The value of church property, including church edifices, furniture, etc., but not including parsonages, as reported by 125 churches for 1926 was $4,071,550, which may be compared with $1,368,220 reported by 106 churches in 1916.

Some surprises come to the surface in reports of some of the better known religious bodies, in matters of church membership, benevolences, etc. Thus, according to the returns received, there were 353 active Unitarian churches in the United States in 1926, with 60,152 members. These figures are exclusive of 18 federated churches, each consisting of a Unitarian unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Unitarian denomination, reported a total membership of 2838.

In addition to the 353 active churches whose membership is included in the total given above, reports were received concerning 45 Unitarian churches that were said to be dormant, or discontinued, or holding summer services only. The churches holding summer services only were omitted from the tabulation because their members are already included for the most part in the membership of churches at their places of permanent residence.

In 1916, at the time of the last preceding

The Northfield after an ice storm.

decennial census of religious bodies, there were reported 411 Unitarian churches, with 82,515 members. These totals presumably included a few federated churches, though the movement towards the federation of churches of different denominations had not made great progress in 1916.

Their total expenditures in 1926 as reported by 344 Unitarian churches amounted to $3,418,975, including $3,120,816 for current expenses and $255,759 for benevolences. The total expenditures reported in 1916 by 369 churches were $1,485,556. The value of church property, including church edifices, furniture, etc., but not including parsonages, as reported by 335 Unitarian churches for 1926 was $27,478,554. The corresponding value reported by 393 churches for 1916 was $15,247,349.

PANDITA RAMABAI MEMORIAL.

A generation ago Pandita Ramabai, a cultured Indian widow, dared single-handed to attack the age-long Hindu oppression of child widows. When she came to America and set forth a plan to do away with class limitations too heavy to be borne she found sympathy for the child widows of India, and the American Ramabai Association was formed.

After the death of Ramabai a reorganization of her varied work became necessary. Miss Clementina Butler, chairman of the executive committee of the American Association, now reports some contemplated changes.

While it is true that the idea of the child widow is not yet entirely out of Hinduism, the success of Ramabai's enterprise has proved to all India that this class of girls can be educated and become useful members of society, instead of being hopeless drudges and a burden in the family, or go into the temples or a life of degradation. She showed it to be an economic gain to her country to educate the child widow, to make her an asset to the community instead of a liability, to give her a chance at intellectual life even if the home is denied her.

The success of the work she did at the Sharada Sadan is amazing. The young women going out of her school have in many cases not only carried themselves well, but have opened schools and opportunities for others of the same unfortunate condition.

The Association believes that the work for which it was founded has been accomplished, and considers that the time has come for it to dissolve, making the proper adjustment for the two existing types of work. For it will be remembered that besides the work for the child widow Ramabai's heart was moved to open another work, a mission for the orphan and destitute children of any class at the time of the great famine. This has grown to large proportions, and in her will she made definite provisions for the care of that part of the work, giving it to the Christian Alliance, which is to organize a local committee to administer the work at Mukti.

After careful consideration of existing

conditions the American Association proposes to sell the Sharada Sadan school in Poona, valued at $30,000, and supplement this with gifts from friends in America, England, Australia and New Zealand, and erect a memorial building at Wilson College, Bombay, the cost of which will be about $100,000. The building is to be used as a hostel or boarding hall for young women students, the child widow to be given preference if such apply, the high caste girl given next preference, and they are to be allowed the same privilege that they had during Ramabai's life of retaining their religious beliefs and customs unless they prefer to accept the Christian faith.

Certain vested funds will also be used to establish scholarships at the women's colleges in India.

"Besides this we plan to pay the cost of completing the large school building at Mukti, setting aside a certain generous amount from a bequest for this purpose. We will also for some time at least continue our contributions to the work, and when the Association is finally dissolved we will pass our mailing list over to the committee of the Christian Alliance so they can make their own appeal for the work which they are administering at Mukti. For the present we ask that each contributor should be careful in designating her funds when sent to the treasurer, Mr. E. C. Linn (Brookline, Mass.), the particular object for which the money should go,—if to the Memorial building or to the Mission at Mukti.

"Meanwhile we ask your continued interest in this marvelous work, and your prayer that God will bless this entire plan for the uplift of the womanhood of India."

PERSONALIA.

Dr. G. Campbell Morgan has decided to visit England next summer. The "Christian World" of London announces that he will be in his old church, Westminster Chapel, occupying the pulpit on Sundays from June 17 to September 9, and will give a series of Friday evening Bible lectures. "Dr. Morgan," it adds, "attained his 64th birthday on December 9."

Until the end of May Dr. Morgan will be in Los Angeles, lecturing at the Los Angeles Bible Institute and at other points in the vicinity.

A notable figure has retired from the field of religious journalism, Dr. Amos R. Wells. For more than 35 years his personality has been reflected from the pages of the "Christian Endeavor World," and for only a little shorter period has he edited "Peloubet's Notes on the Sunday School Lessons." Extraordinarily gifted as a writer not only in prose but in verse, Dr. Wells has also been an indefatigable writer, being credited with the authorship of some 67 books.

It must be a great satisfaction to him to relinquish his duties as a journalist to devote his time to writing, for which his wide and varied experiences, combined with exceptional gifts, have so well qualified him.

A publishing merger which has attracted wide attention in recent months is that of George H. Doran Co., and Doubleday, Page and Co., both of New York, to be known hereafter as Doubleday, Doran & Co. Doran has for a number of years had a large list of religious publications, and now that the new firm has been formed greater facilities will be afforded for a wider distribution of religious literature.

Mr. Doran, who will be active in the management of the new firm, has had a wide and varied experience. His early training was with the Willard Tract Depository of Toronto, which did a large business in religious publication forty years ago. In the late 80's he became associated with the Fleming H. Revell Co., with whom he remained until he formed the Doran Co. This became the American agents of Hodder & Stoughton of London, and also the successors of the well known publishing house of A. C. Armstrong & Son of New York, publishers of theological works.

Wilfred Washington Fry of Philadelphia has recently received the honorary degree of doctor of laws from Colgate University.

Mr. Fry was a member of the class of 1896 of Mount Hermon School. He has also been one of those who as students in the school of life and experience have become aware of ever-broadening horizons of intelligent and liberal culture. For some years he was engaged in religious work, and then entered business. In this field he has distinguished himself by noteworthy achievement. He is president and senior partner

Wilfred W. Fry, LL.D.

of the advertising firm of N. W. Ayer & Son of Philadelphia, and is associated with other important business and financial enterprises. In addition to his business activities he has shown an enlightened interest in the cause of religion and education. He is a member of the General Board of the National Council of Young Men's Christian Associations, and is intimately associated with church and Sunday school work. He is a trustee of the Northfield Schools, of Rochester Theological Seminary, and of Colgate University.

"In our day as never before," said Dean Crawshaw of Colgate in presenting Mr. Fry, "the man skilled in business affairs has large opportunity to exert a potent influence in advancing those causes which make for nobler and happier civilization. Because our friend has not been unmindful of this high duty and privilege he is of those whom men willingly honor. Able organizer and administrator, capable and inspiring leader, man of fine intelligence and strong character, he has not been content to reserve those powers for his own personal advantage, but has felt the obligation to use them for the service of his fellow men."

RELIGIOUS LIFE IN COLLEGES.

Christian people looked with some misgiving upon the experiment of abolishing compulsory chapel on weekdays and even on Sundays at some of the larger colleges where it was an ancient feature. We have received from careful observers at Yale and Princeton brief statements upon present conditions in these universities. While it is too early to speak too positively, it is felt that on the whole genuine religious interest has not suffered.

Yale.

Those who are watching the religious conditions upon our college campuses will be glad to hear an encouraging report from Yale. When attendance at all services was made voluntary, dire predictions appeared in the press, sometimes by friends and sometimes by foes. It is good to know that none of these, save the falling off in numbers, which was to be expected, has been fulfilled. On the contrary, the religious life of the University is in an exceedingly wholesome condition, and students who attend the services report that these are more reverent and more helpful than ever before.

Early last year the Rev. Elmore M. McKee, a graduate of the class of 1919, who took part of his theological training at the Yale Divinity School, was called to be the minister of the Church of Christ in Yale University. In the eyes of both faculty and students this was viewed as an almost ideal appointment which made the future bright with hope.

During the summer Battell Chapel was completely transformed. In the place of the old high pulpit, backed by a forest of organ pipes, there is now a lovely chancel with pulpit and lectern. The communion table forms the devotional center, and the organ has been so rebuilt and enlarged that it is practically new.

The attendance at the daily services has been well over one hundred, and one finds there members of the faculty and students from the Scientific School who never attended before. On Sunday the numbers vary naturally with the popularity of the preacher. The average is between four and five hundred, though when Dr. Fosdick preached many students stood in the aisles and hallways, and scores were unable to get in. With the members of the faculty and friends from the city who count the University Church as their own, the ordinary Sunday congregations will run from eight hundred to one thousand. At the request of the students two vesper services—an unheard of innovation, certainly within the last half century,—were held just before the

Christmas holidays. Between three and four hundred students sang carols and listened to brief addresses, after which there was a social hour in Dwight Hall.

There has been no drive for membership, though the purpose is naturally to enroll as many members of the University as possible. Nevertheless, at the November communion 72 students joined the church either on confession or by letter. About 50 followed in December, and a large group have signified their intentions of entering into fellowship at the beginning of the New Year. At this rate within a college generation there will be a church of well over a thousand members, and the hope is that the growth will be so marked and so steady that within a decade the university will find it necessary to build the Gothic chapel of which it has so long dreamed.

Classes and discussion groups are being held as usual, and during March President Coffin of Union Seminary will spend a part of a week on the campus, leading various services, conducting open forums, and holding private interviews with students who wish to talk over their problems with him.

In brief, while nothing sensational has been attempted, genuine progress of a most encouraging nature has been made. Even those who felt strongly that while attendance at the daily services should be voluntary on Sunday it should be required, are cheered by the situation. If it is a lamentable fact that a student can now go through Yale without attending a single religious service, it is good to know that the religious life of the campus was never more vigorous, or more wholesome, or more promising, than now.

Princeton.

The religious situation in Princeton University at the present time is too intricate and uncertain to describe. There are many conflicting elements, and I have not had an opportunity to investigate them personally. It is a period of difficulty and uncertainty, and I fear it would be unfair to attempt to describe the situation at present from any point of view. The outlook is not especially hopeful. The new chapel is being built, and meanwhile the discussion as to compulsory chapel attendance is continuing. The Philadelphian Society, which is supposed to direct the religious life of the undergraduate body, has recently been reorganized. It is probable that any review or criticism of the present situation might be mistaken and misleading. Within another year one can speak with much more definiteness.

CURRENT THOUGHT.

Change or spread religion is the advice of Dr. Robert E. Speer, according to the "Watchman Examiner." "Any man," he says, "who has a religion is bound to do one of two things with it, change it, or spread it. If it is not true he must give it up. If it is true, he must give it away."

An ideal religious press is thus defined in "Missions" by Dr. Howard B. Grose:

"The degree to which the religious press counts as a factor in achieving the entire task of the church is dependent absolutely upon the degree to which it measures up to its responsibilities—informational, interpretative, inspirational,—with the supreme aim of making all minister to the intellectual, moral, and spiritual growth of its readers."

Is atheism growing? is a question to be answered in the negative. Few people who have enjoyed educational privileges really deny the existence of a supreme intelligence, although affirming their atheistic position. It is the fool that "hath said in his heart, There is no God."

The view taken by Dr. Rufus M. Jones of Haverford is, we believe, more true to facts. "The persons who are saying today they do not believe in God only mean they do not believe in the kind of God they have heard preached about," he is quoted as saying in the "Baptist." "It is significant that eight million copies of the New Testament were sold last year. Let the churches stop contentions over dead issues and petty questions and turn all their energies to present-day constructive interpretation of a religion of life, and the fathers and mothers of little children will quickly show a new interest."

Stand by missionaries in China is the appeal of Secretary Diffendorfer of the Methodist Episcopal Board. He writes:

"The expense of getting from their stations to the port cities and from the port cities to America and the nearby countries, together with the new outfits which many of them had to buy, and the expense of themselves and families, and the additional living expense imposed upon them by these

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new conditions, is costing the Board of Foreign Missions thousands of dollars. No final estimate can yet be made, for the expense is still going on, but it looks now as if it would be between one hundred and fifty to two hundred thousand dollars. . . . .

"I cannot begin to tell you what a disaster it will be if we are now compelled to reduce our help to the Chinese at this hour of their trial and their wonderful opportunity. Certainly churches and individuals everywhere will give to this fund and share with the Chinese in keeping alive in China 'the sacred and imperishable message of eternal salvation.'"

Philanthropy, according to the "Watchman Examiner," is a by-product of the church. "One thing makes us inexpressibly sad," says a writer of this journal. "Men are forgetting that the church has been the nursing mother of philanthropy, and that Christianity has furnished the life blood of all movements for human betterment. In the admiration of the fruit men are forgetting the tree on which the fruit has grown. There is danger of so exalting humanitarianism that our relation to God shall be ignored or forgotten.

"Christianity has not only furnished the love, the inspiration, and the sense of duty from which modern philanthropies have sprung, but also the multitude of workers in social and philanthropic movements, who count the church their nursing mother. It is Christian people who have poured their gold into these movements for the uplift of the world. Until the spirit of Christ took hold upon the hearts of men there were no concerted movements for human betterment. We would not have these movements under the exclusive direction of the church, but we would be glad if philanthropy would acknowledge Christianity as its mother."

Moral purpose is the need of the hour in the student world, according to President Lowell of Harvard University, who in a letter to the "Harvard Alumni Bulletin" favors a chapel as the most appropriate form of a war memorial. He feels that "our colleges have not done for the community what they should have done, because the students have not believed in the Parable of the Talents, nor felt a moral obligation to improve in the college the talents they possessed.

"I do not mean that the morals of our students have been positively low,—far from it,—but they have been negative, and the conception that they had a duty in college to prepare themselves, by developing their minds to the utmost for the future service of the community, has been lacking.

"If the need of the American colleges and the object of war memorials is to develop a stronger and more positive moral consciousness of the duty of public service, then it cannot be divorced from religion; and religion, as all the ages have shown, is like everything else assisted by a proper physical expression."

A brief for the Jewish race is held by Dr. Frank W. Crowder of St. James Episcopal Church of New York in "Jews and Christians" for November.

"In some way the Christian world must make atonement to the Jewish race for the treatment it has received at so-called Christian hands, and for the treatment it is still receiving," he says. "For even here in America, where the Jew has been accorded utmost political privileges and wide economic opportunity, he is still confined to a spiritual and social ghetto which must in some ways be as galling to his soul as the active persecution of other days. He is discriminated against not only socially, but also educationally, professionally, and I am told commercially. I cannot help feeling that we are thus not only wronging our Hebrew fellow citizens, but also that in this segregation we are helping to build up a caste system in the United States and cultivating race prejudices which endanger our democratic ideals and our social and national well-being. The increase of crime among the Jews is due primarily to the fact that they are forsaking in great numbers the teachings of their ancestral religion. But is it not due also to the impact of a so-called Christian civilization, which because of its unChristian attitude to them has no message for their souls? Of the 15,000,000 Jews in the world more than 3,000,000 are in America, and 1,500,000 are in and about New York City. This great mass of undigested, unassimilated citizens is a source of real peril to our American life. The attitude of Christians still produces in them, as in past ages, an ingrowing consciousness of wrong and dislike."

"He Leadeth Me."

The worldwide use of Joseph H. Gilmore's hymn "He Leadeth Me" lends interest to the action of the board of directors of the United Gas Improvement Company of Philadelphia, who recently erected an office building on the site of the house where the hymn was written. To commemorate this event the directors had a bronze tablet placed on the exterior wall of the building, with this inscription:

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

. . . . .

"He Leadeth Me," sung throughout the world, was written by the Rev. Dr. Joseph H. Gilmore, a son of a governor of New Hampshire, in the home of Deacon Wattson, immediately after preaching in the First Baptist Church, Northwest Corner Broad and Arch Streets, on the 26th day of March, 1862. The church and Deacon Wattson's home stood on the ground upon which this building is erected.

The United Gas Improvement Company, in recognition of the beauty and fame of the hymn, and in remembrance of its distinguished author, makes this permanent record on the first day of June, 1926.

Dr. Gilmore, in his own account of the writing of the hymn, said:

"As a young man who recently had been graduated from Brown University and Newton Theological Institution, I was supplying for a couple of Sundays the pulpit of the First Baptist Church in Philadelphia. At the midweek service on the 26th of March, 1862, I set out to give the people an exposition of the 23rd Psalm, which I had given before on three or four occasions; but this time I did not get further than the words 'He leadeth me.' Those words took hold of me as they had never done before. I saw in them a significance and beauty of which I had never dreamed.

"It was the darkest hour of the War of the Rebellion. I did not refer to that fact,—that is, I don't think I did,—but it may subconsciously have led me to realize that God's leadership is the one significant fact in human experience, that it makes no difference how we are led, or whither we are led, so long as we are sure God is leading us.

"At the close of the meeting a few of us in the parlor of my host, good Deacon Wattson, who resided next door to the church, kept on talking about the thought which I had emphasized; and then and there, on a blank page of the brief from which I had intended to speak, I penciled the hymn, handed it to my wife, and thought no more about it.

"It occurred to her months afterward to send the hymn to the 'Watchman and Reflector,' a paper published in Boston, where it was first printed. In that paper it attracted the attention of William B. Bradbury, who slightly modified the refrain and set the hymn to the music which has done so much to promote its popularity. As I wrote the hymn, the refrain consisted of only two lines. Mr. Bradbury added the other two. In other respects the hymn stands just as I wrote it in Deacon Wattson's parlor, talking and writing at the same time.

"I did not know until 1865 that my hymn had been set to music. I went to Rochester to preach as a candidate before the Second Baptist Church. Going into their chapel on the day that I reached the city, I took up a hymnal to see what they sang, and opened it at my own hymn 'He Leadeth Me.' I accepted it as an indication of divine guidance, and have no doubt I was right.

"The hymn has been translated into many different languages. I have received many touching testimonials to the comfort and help it has rendered God's dear children. It was to that end, I take it, that he put it into my mind and heart when, as it must be seen, I hadn't the faintest conception of what I was doing. Bishop Paddock insisted that the hymn should be included in the revised hymnal of the Protestant Episcopal Church, saying, 'How could I conduct a service in a home for the aged if I couldn't give out 'He Leadeth Me'?"

Joseph H. Gilmore was born in Boston April 29, 1834, the son of Joseph Albree Gilmore, governor of New Hampshire from 1863 to 1865, and Ann Whipple Gilmore. He was graduated from Phillips-Andover Academy in 1854, from Brown University in 1858, and from Newton Theological Seminary in 1861. At Brown he was a classmate of the late John Hay, secretary of state under William McKinley and Theodore Roosevelt.

The Highest Welfare of Youth.

There has never been a time when the state had exercised more careful oversight in respect to public health. The federal government is ever active in the work of research, while state boards of health, with their representatives in each district, exercise vigilance in all lines of preventive work. Even to the smallest villages this paternalism extends, district nurses with their careful supervision being watchfully observant of local conditions. This is right, and there is probably nothing more characteristic of Christian civilization than the estimate with which society views the welfare of little children. Parents who are cruel are made immediately amenable to law, and even those who are indifferent to the educational privileges afforded by the state for their youth may be subjected to heavy fines. Such is the insistence which society places upon the physical and intellectual welfare of youth.

In a Christian home there should be no less zeal in the spiritual welfare of children. What shall we say of parents who exercise the greatest solicitude for the wellbeing of their children but show no sense of responsibility for those moral influences which surround them, and so directly influence their thinking? In these days especially do we think it incumbent upon parents to examine carefully into the atmosphere of those institutions of learning where they contemplate enrolling their children, whether it be private school or college.

A great change has come over higher institutions of learning throughout the country within a generation. There was a time when college presidents exerted a direct religious influence upon the student body. Daily chapel and Sunday services were a constant reminder of spiritual verities. In some places now a thinly veiled contempt prevails for that which cannot be judged by the senses, and the things of the spirit are viewed as an ancient superstition. Surely at the formative period of life of our boys and girls it is a time when parents should exercise the most discriminating judgment in the choice of a college not only for the intellectual advantages which it may provide, but for the atmosphere which is created by its teaching staff: whether the whole tendency is to undermine the influences with which a student has been surrounded through all his previous life, or whether the college is seeking to strengthen all that the parents have sought to build up.

An illustration in point was afforded not long ago. A man who was influential in the undergraduate department of his university as a professor accepted a call to a chair in theology in the same university. A friend remonstrated with him on the ground that being a professor in a secular chair his religious influence among the undergraduate body was far greater than it would be if he was known to be a professor in the theological department. His reply was significant:

"It is different today from what it was in our time," he said. "Then many of the professors were recognized as warmly sympathetic with the religious life of the student body, and did not hesitate to give evidence of it. Today there has grown up a sentiment against any one in the teaching staff of the university expressing any interest in the religious life of the undergraduate body. So strong has this feeling become that one is conscious of it on every hand, and I would rather be giving my whole time to the spiritual interests of a group than be hampered as a professor of history in seeking to do what I can for the spiritual interests of the student body."

The Load of Sin.

As an Indian evangelist was preaching, a flippant youth interrupted him.

"You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered: "Tell me, if you laid four hundred pounds' weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said: "That spirit too is dead which feels no load of sin."—"Indian Witness."

Living and Dead Saints.

At Les Barandons corps, when two of our "En Avant!" (French "Forward!") sellers were on hand, the wondering and curious townsfolk came to them and told them with pride that in the church there they had two precious saints kept as relics.

"Well," was the ready answer of one of the "En Avant!" sellers, "now you have four saints,—two dead ones in the church and two live ones in the Salvation Army!" —London "War Cry."

Foundation Stones, and the Chief Cornerstone—II.

Isaiah, and the Beauty of Holiness.

Miss Grace H. Hamilton of Baltimore, Md.

The language of the prophets is the language of the heart. The language of the heart, of the higher passions, of patriotism, love and religion has not found full expression in any existing tongue. In Dr. Slosson's book "Sermons of a Chemist" the author has stated it as follows:

"So the poets and the prophets have to speak in a foreign tongue, using our words, but not in the literal and ordinary sense, because our words are not suited to them. They have to invent a language of their own because they look to the future, where lies their reason."

It was so with Isaiah. He had seen afar, and he was not disobedient to the heavenly vision. As we look over the opening chapters of his book two things are especially accentuated, his hatred of sin and his deep feeling for purity. This was due to his vision of holiness.

I once heard a teacher in the slum districts give his experience in teaching a lesson on cleanliness. All of his suggestions and commands were completely ignored. One day he placed a beautiful white lily on his desk. A small girl in the rear of the room, evidently the leader of the dirt brigade, came forward, looked intently at the flower, and asked to be excused. When asked the reason the child answered:

"Because I'm so dirty I cannot stay in the same room with that white flower! I want to go home and clean up."

Isaiah measured his own sin and that of the people by the vision of purity and holiness which came early in his life. "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the Temple" (chapter 6). This vision of beauty, of power, of splendor, of purity, was the turning point in his life. The realization of his own uselessness and sin and the tremendous sense of power at God's command gave him courage to put himself in the place of power, and henceforth no matter what the situations he interpreted, they were all interpreted in the light of that vision of holiness.

The word used oftenest in the book to describe God is "the Holy One of Israel," and his writings have well been called "The vision of the Holy One of Israel."

We must remember the experience which made this tremendous impression upon the plastic mind of the young man.

It was the year of King Uzziah's death. He was a leper, with a long and prosperous reign of 52 years. His son Jotham, acting as regent, ascended the throne. Several dynasties in the Northern kingdom had risen and fallen in turn. Shallum of the sixth dynasty reigned only a month, and was murdered by Menahem, whose reign during Israel's seventh dynasty lasted ten years (745 to 735 B. C.). During Menahem's time warfare of an unspeakable nature was carried on against a neighboring tribe or city (2 Kings 15. 16). Assyria made an attack against Samaria, but Menahem bought off the Assyrian king by exacting the money from the wealthy men of Israel. His son, an evil-natured man, reigned for only two years, when he was murdered by his captain Pekah, who seized the throne. This was the year that Uzziah died. Apparent peace, but the Assyrian storm gathering in the distance!

With these facts before us it does not take much stretch of the imagination to see the determining factors which entered into young Isaiah's life: the debauchery of the ten tribes, their frequent and horrible warfare, the encroaching Assyrians, the waning power of Egypt, the dissipated and usurping kings of Israel, and the comatose condition of Judah, their "sleeping-sickness." It was true that plenty of building was going on, and engineers were making great military strides. Farmers were prosperous, for "the king loved husbandry." Religion was much as it usually is, neither hot nor cold. The king did that which was right, but he left the high places intact. There was much getting and spending. All this with the injustice and bribery in the civil courts, the practice of witchcraft by the seers, made its enduring impression upon Isaiah. How to right the wrong, how to wake up the people to impending danger, how to bring home a sense of values, what were these values anyhow, must have been perplexing questions. Did God care?

Where must he find answer? A thundering Yes comes back: God cares. "Has he not nourished and brought up children," (1.2), children who have become debased, "who have despised the Holy One of Israel?" The picture of the nation, the reason for her fall, her shame, her idolatry, her imitations of the Philistines, her love of gold and treasure, are ever with him. But there is also another picture with him, that of outraged love, of an angry God who is waiting to punish the disobedient children. This was the theology of his day, and as he analyzed the situation he foresaw the inevitable, and beyond the inevitable for his nation a larger vision of God's everlasting love.

Historical changes occur. At that ancient time new forces were stirring which echoed in the little Judean court. Political changes were frequent, as we have seen by looking at Judah's neighbors. New inventions were making other changes, as they always do. But Isaiah never lost sight of the certain and essential values underneath the swiftly changing exteriors. Their brilliance did not blind his "single" eyes. Many "accidental" things have to be considered in looking backward: man's interpretations which color and mould their impressions, sometimes blurring the outlines so that they cannot be distinguished, sometimes magnifying details until the whole is lost in some little view.

What was the content of Isaiah's religion? The law? There was no Bible such as we have. The preachers of his day blurred the love of God in their presentation of his awful judgment. This was and is a difficult doctrine to carry. Even John and James wanted to call down fire from heaven upon the inhospitable Samaritans. It takes a big mind to keep the whole in view. St. Paul tells us to use Christ as our measure.

But when Isaiah caught a glimpse of the holiness of God he pierced the gloom and saw love shining through. He saw the splendor of harmony, the perfection of power.

What is holiness? The word is difficult to trace, yet we know that wholeness, health, come from the same root. All of his predecessors had used that word. That was the constant challenge to the people, "Come out, and be ye holy!" This was the message of Jesus, over and over.

But there was more for Isaiah than just the vision. A vision necessitates action, and Isaiah with the courage of untutored youth laid his heart open for that searching vision to penetrate. Vision comes while we are in the paths of obedience. Isaiah's confession of sin, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, Jehovah of hosts!" was met with the angelic answer, a burning coal from the altar. It is not easy to be good. It hurts our pride, it takes great will power, and that is an overtaxing exercise for most of us. But when our eyes have caught the splendid shame of the cross, have seen the future stretching out in vistas of hope and beauty, when our ears have heard a voice, "Follow me," then we can know truly what Isaiah saw, and can honestly cry with David:

"Create in me a clean heart, O God,
And renew a right spirit within me:
Cast me not away from thy presence,
And take not thy Holy Spirit from me!"

Forgiveness brings freedom, and a sense of love. We are ready to go, to do, to be, for one we love. With his "unclean lips" burned with the hot coal Isaiah cries, "Here am I, send me!" He halted not at the difficulties of the task, because he could see his share in it. He could find the handle to his plough, and cleansed from sin, the power and the love and the redeeming friendship of God became the paramount vision of his life. He has something to say because he has measured the relative values of life, and the ephemeral fades from his view as he keeps his eye fixed on the eternal. "He hath swallowed up death forever; and the Lord Jehovah will wipe away tears from off all faces" (25.8); "Thou wilt keep him in perfect peace whose mind is stayed on thee" (26.3).

The keystone of his comprehensive vision, holiness, holds its place in the center. God's power in creation, God's justice with men, God's righteousness in action, God's splendor and majesty, God's redemptive love, God's unchanging holiness, these are foundation stones in our belief (28.16; 30.15; 33.17; etc.).

(To be continued.)

Notes on First Corinthians—II.

Rev. John A. Hutton, D. D.
Editor of the "British Weekly," London.

We ought to accept the general proposition that anything which survives in spite of inherent weakness, and in spite of the deplorable weaknesses and excesses of its agents and representatives throughout history, must have some profound reason for its existence. Nothing in this world survives in the long run which is not functioning.

That is the idea of the Old Testament Satan, which is a totally different idea from the Miltonic Satan, or from the Satan or devil of general religious language. The Satan of the Old Testament, it would appear from the Prologue in Job, is, so to speak, a part of the Constitution. He is, so to speak, the leader of the opposition. The opposition is a real part of the British Constitution, and it is the duty of the opposition to oppose. It is their duty to criticize proposals made by the government in particular, so that as the result of their challenge the public mind may have time to acquaint itself with what is in prospect. It is the function of an opposition to challenge.

The function of Satan in the Old Testament is to try, if possible, to make man out wrong, to shake all the foundations that we are apt to trust. It is his function to demand our passport into the future, to ask you and me by what right we think we ought to be supported in this world, and to ask every institution why God should spare it for another generation.

"What can you say for yourself?" Satan asks a man or asks an institution; "what can you say for yourself for the sake of which God ought to spare you? What have you to reply when I suggest that you are a cumberer of the earth?"

What is ready to perish is swept aside. It is almost always dead branches that even gales tear down. Anything which has a relation to the living source is hard to remove from its place. Nothing can pass away so long as it is functioning.

* * * * *

All churches, beneath the surface, not only have tried to do the same thing, but, on the whole, have found the same methods of doing things. They have been led by the facts of life to organize themselves against certain problems, and so their whole system has become inevitably complicated.

It is foolish to think we ought to go back to greater simplicity. It is true that our Lord said that unless we have the minds of little children we will never see the kingdom of God. But the last thing our Lord would want us to be is childish, never to grow up. And Christ never intended that the church never should grow up. A man with the most complicated life in certain regions may, nevertheless, in spirit be as simple as a child, and it adds to the wonderful charm of his simplicity that it arises out of a background of complications and perplexity.

* * * * *

The natural good sense of the apostle Paul is shown in the method in which he sets out to deal with this difficult church at Corinth. He begins by praising them for what he can praise in them. He probably goes as far as he honestly can. He mentions a great deal on which they are at one. It is as though he had said:

"We are Christians. We have adopted the same total view of God and of the universe. In all our contentions we must never lose sight of that. However we may differ, we must never for one moment allow the world to think or allow ourselves to think that the things on which we differ are larger in bulk and body than the things on which we are united."

A Slave of Jesus Christ.

I hardly speak nowadays with a man who does not agree with me that Paul is the greatest human being that ever lived. I know nothing which is such a medicine for the soul of a minister as to baptize his spirit from time to time in the soul of this greatest minister of Christ that the world has ever seen.

The psychology of Paul is the psychology of everyone of us ministers screwed up to the nth power. Again and again it has comforted me to think, as I could by the evidence, that Paul was in the same hole that I was in.

"Paul, a servant of God." That is a note that differentiates a true minister from a false one. Paul gives the impression of

being a kind of doomed man. We know the characteristic expressions of his, such as "Necessity is laid upon me," "Yea, woe is me if I preach not the gospel!" It is St. Paul's way of saying that other people may manage life and not be aware of this terrible compulsion that rests upon him, "but for me, I have no liberty in the matter. I must preach the gospel in order to recover my own self-respect."

I interpret that like this: We must never forget that St. Paul was associated in the murder of a man, and a man of St. Paul's sensitiveness could never forgive himself for that. That is, perhaps, how we are going to get back to some living and real understanding of forgiveness,—not to ask the question which the present age is not much disposed to ask, "How can a man be just before God? How can God forgive a man?" but rather, "How can a man be just before himself? How can a man forgive himself?"

So Francis Thompson in that couplet:

"God grant that at the last assize
He judges not with patient eyes!"

St. Paul held himself in some way responsible for the death of Stephen. The New Testament narrative does not forbid us from believing that that lay at the background of the whole psychology of his faith. So again and again he asks us to support our own flagging patience by remembering how much we ourselves have needed the patience of God. "As we have obtained mercy, let us faint not!"

Perhaps the swiftest way to get back to reality and strength is to remember your own pride of reason, your own pride of necessity. If you are to continue to live in a moral universe, remember your own necessity for God's forgiveness! So Paul always styled himself in these epistles "A slave of Jesus Christ" because he found his way out into the doctrine of forgiveness just along that line.

You should be working away at these questions: How can a man look himself in the face without being ashamed? How can anyone who knows himself dare to speak to his fellow men about God unless he has some honorable, clear way of seeing how God can be righteous and he be forgiven, how he still can live his life, and by God's charity has the right to live his life in a

Dr. John A. Hutton of London.

world which is moral and righteous to the core. St. Paul arrived at his conclusion in the only simple way.

The Roman Catholic doctrine of the love of God is that God's love is a form of pity, and that man is ultimately pitiable. We resent that. We do not want pity even from God. We ask God what are the terms on which we may have his love, not his pity. No son in a household will be satisfied with the pity of his father, even though that son had been a prodigal son. If he were a man, and if he had really come back in the right spirit, he would ask his father the terms on which he might be restored to the dignity of a son.

The only terms I know are just these. There are theological ways of putting it to which I entirely subscribe. There is the intercession of Christ, the substitution of our blessed Lord between us and our despair. All that I can cordially and heartily approve of, if you allow me to say it in my own way, as I am entitled to. I can understand how there is a permanent truth underlying what our fathers called the substitutionary influence of our Lord's great self-devotion. Our fathers from the earliest days saw that it was an answer to the

Satan, so to speak, and so they had all that archaic but most true language about our Lord being an advocate with the Father, representing us against the counsel on the other side, the function of Satan being to say to God:

"Well, you see this race of yours! They have made a mess of it, haven't they? Why should they continue? Why don't you call a comet and allow it to blast this wretched old world that seems to learn nothing? Why bother yourself with a lot like those human beings?"

To the plea of Satan that man, being the poor creature that he has been, God might be justified in sweeping him aside, against that rises the lonely figure of Jesus, who did not fail, and who was bone of our bone and flesh of our flesh.

The human race ceased to be a mere pitiful thing even to the eye of God, and became a thing worthy of even God's love.

I who have sinned, when I repent I can go in spirit to Christ and I can say, adopting the formula which was the first formula of approach to him:

"Lord, thou knowest all things! Satan only knows certain things. Satan knows what I have done: thou knowest what I have thought about myself after I have done it. Satan knows my actions: thou knowest my reactions. Thou knowest that I love thee, and henceforth my life will have no reality of its own except in absolute bondage to thee!"

On those terms I resume my life as a man.

Jesus Christ, and Him Crucified.

Before saying things that are in their favor he proceeds to deal with some of those questions which, in substance, are questions that are always recurring in the history of the church.

He begins by saying that when he was thinking of setting out to speak to them, to be their teacher for a time, he determined that he would not know anything among them except Jesus Christ and him crucified.

I remember developing that line in Northfield once,—the proper circumstances in which St. Paul was led to say that. St. Paul was one of those, I am quite sure, who did not need to be told the same thing twice. He had been at Athens. It was in the earlier days of his ministry, and Athens, of course, must have been an unusual place for a young preacher to go to, and it is quite obvious to anyone who reads that 17th chapter in the book of Acts that St. Paul had been rather impressed and overwhelmed by Athens. Just as I remember well the first time I preached in Edinburgh as a young man. I was awfully conscious of myself, because I thought in my innocence that all the great literary figures of the 18th century were still about Edinburgh,—such as Sir Walter Scott, and more recently Stevenson.

St. Paul could hardly, being the sensitive man that he was, fail to be aware of the intellectual atmosphere of Athens.

I have the greatest respect for any man who tries to plant the first seed of the gospel. I mean, how would he get a beginning? We have no idea what an effort it must be. We have inherited a situation where the name of Christ is known, and where great ethical ideas have become part of the climate. But to go to a place that does not even begin to know what we are trying to say, and to address people who have been trained and suckled in a pagan creed,—that must be almost impossible, except by the sheer indwelling of God.

That is what Paul had to do. I would be the last one in the world to say a word about his method. He had to get on common ground with them. And they thought that since there was a common ground between them there was nothing more to be said, so long as he was talking about natural law in the spiritual world. It was all right to listen to him so long as he was quoting their poets,—although, to judge by his quotations, he did not know much about their poets. But when he spoke of repentance he said:

"Look here, something has happened from the side of God!"

He said God is going to challenge us by our attitude toward this thing that has happened and toward this One whom he has manifested. And they said, "We will hear you again," and they passed away.

I say that Paul was one who did not need to be told the same thing twice, and so he wrote from Athens to Corinth, and said he was coming to Corinth. "I determined that I should know nothing among you save Jesus Christ and him crucified," he said. The meaning of that is: "I resolved when I came to you that I should deal with nothing but personal character."

(To be continued.)

What I Expect of My Minister.

Walter L. Lingle, D. D.

President of the Southern Presbyterian Assembly's Training School for Lay Workers, Richmond, Va.

I graduated from the theological seminary thirty years ago. For about fifteen years I was a pastor, and saw everything from the pulpit. For the last fifteen years I have been a professor in a theological seminary and in a Bible training school. I have heard a great deal of preaching in the last fifteen years, and ought to be a lot better man than I am. At any rate, I claim to have earned the right to speak on "What I Expect of My Minister."

First of all, I expect him to be a man of God.

When he goes into the pulpit and while he is preaching I want to have an overwhelming sense of the fact that here is a man who knows God as he is revealed in Jesus Christ. I want him to know not only the Jesus of history, but the Christ of experience.

While I was still a student in the theological seminary I met an old Methodist minister with the face of a saint. I never saw him before and have never heard of him since, but in the few moments of my conversation with him he left a message with me that I have never forgotten. He placed his hand tenderly upon my shoulder and said:

"My young brother, there are two secrets of success in the ministry: Keep close to God and keep fresh!"

The man in the pew instinctively knows whether his minister is keeping close to God and whether he is speaking for God. He detects at once the lack of the note of reality in his minister's sermons.

Dr. James Stalker, the distinguished Scotch minister and teacher, died a few weeks ago. His books meant much to me when I was a student in the theological seminary. I recall a striking paragraph in "The Preacher and His Models." In that paragraph Dr. Stalker says the primary purpose for which a minister is settled in a parish is not to preach great sermons, nor to cultivate profound scholarship, nor to pay pastoral visits, but to live among the people as a good man, a man of God, whose very life is proof of the fact that there is a life here upon the earth which is not fed from any earthly source, but from heaven itself.

I read the other day this description of St. Gauden's statue of Phillips Brooks:

"There stands the speaker, strong, vigorous, erect, while just behind him and towering above his head is the figure of our Lord, at once the inspiration of the messenger and the object of his loyalty: a presence dim-descried but real, felt rather than seen."

It was this unseen presence that gave Phillips Brooks power as a preacher. He knew God as he is revealed in the face of Jesus Christ, his eternal Son.

I want my minister to preach the Word of God. I want him to preach the whole Word, nothing but the Word, in the right proportion, and to apply it to my heart. When I go to church I go to hear the gospel of the grace of the Son of God.

There is a great temptation to preach other things just now. It is easy to leave the gospel and get off into politics. It is even easier to leave the gospel and get off into science. Not long ago I received a book of alleged sermons from a well known minister. He had preached them to his own congregation. The title of the book was "The Truth about Evolution." The so-called sermons were made up largely of quotations from scientists and near-scientists giving their opinions about evolution. His people came to church looking for bread, and he gave them a stone. My point is that the minister is commissioned to preach the Word, and there is not a word about evolution in the Bible. The Bible was not written to teach science, but to tell about salvation.

But the Bible does teach the sovereignty of God in creation, providence, and redemption. The apostle Paul sums up this great doctrine in five short words: "All things are of God." If the minister feels that his people need instruction about the story of creation, let him preach this great doctrine of the sovereignty of God in creation! The man in the pew wants positive, constructive preaching. Gamaliel Bradford in his "Damaged Souls" says that the thing that kept John Randolph of Roanoke from

being a really great man was the fact that he was a ferocious negative. The moment we depart from the practice of preaching the Word of God in a positive constructive way we are in danger of drifting in a ministry that is a ferocious negative.

Dr. Theron H. Rice, who was professor of Bible at Union Theological Seminary in Virginia for a good many years, was the greatest expository preacher my church has produced, and he was the most heavenly-minded man I ever knew. One day when he and I were discussing the best way to preach a missionary sermon he told me he had tried a number of ways, including the most realistic description of the needs of the foreign field that he could give, but that he had discovered that his most effective way of preaching a missionary sermon was to take his Bible and unfold what it had to say on the subject of missions, and thus show the people that it was the will of God that they should give the gospel to every creature.

A little incident will show how effective his Bible missionary sermons were.

When Dr. Rice was leaving the Central Presbyterian Church in Atlanta to take the chair of English Bible in Union Seminary, we had a farewell service for him in his own church. During the service Mr. J. K. Orr, one of the most efficient elders in Atlanta, told a story out of his own experience.

A number of years before Mr. Orr and a friend had come to Atlanta to purchase a business. All their capital was liquid, ready to be invested. While they were looking around for the best business opening they were also browsing around looking for a church in which to put their letters.

They dropped into the Central Church one Sunday when Dr. Rice was preaching one of his great missionary sermons based on a passage from the Word of God.

As Mr. Orr and his friend walked away from the church the friend looked at him seriously and said:

"We can't put our letters in that church. That preacher would soon have all the money we've got for foreign missions, and there would be none left for business!"

To preach the Word of God the minister must know it, believe it, and feel it.

I expect my minister to preach the Word of God with simplicity and power.

"Tell me the story simply, that I may take it in" is a line of a hymn that always touches my heart.

The bishop of Durham had preached a profound sermon at Cambridge University. As two professors walked home one asked the other what he thought of the sermon. He replied:

"I was just thinking that Christianity must be a great deal simpler thing than that."

When I hear a sermon that makes an effort to be profound and learned I always feel that Christianity must be a great deal simpler thing than that.

Martin Luther used to say that when he preached he was not thinking of Dr. Melanchthon or Dr. Bucer, but of little Hans and Gretchen. When some one asked him where he got the wonderful strong and simple vocabulary which he used in his translation of the Bible he replied that he got it from the man in the marketplace, the woman at the washtub, and the child at play.

When William Tyndale resolved to translate the Bible he said: "I will make it so that the boy who drives the plow will know more of the Bible than the pope of Rome." Note that he was thinking of the boy at the plow when he translated the New Testament into the clearest, strongest, simplest English that has ever been written! It was Tyndale with that resolve in his heart who fixed the standard of English in our English Bible today. If you want to see the kind of vocabulary the King James translators would have used, look at their preface to the King James Version!

Near the close of his life Dr. John A. Broadus told the Ministers' Association of Baltimore a beautiful little story out of his own experience. When he first began to preach, he said he made it a rule to preach to children one Sunday out of every month. It was not long until he discovered that there were more adults present on Children's Sundays than on other Sundays. He could not quite understand it, but determined to find out why it was. So on one of the Sundays for children he walked home with a thoughtful man, and as they walked he asked the man why it was that he always came to church on Children's Sundays, and did not come on other Sundays.

The man replied: "To be perfectly frank, Mr. Broadus, I can always understand what you say on Children's Sundays."

Dr. Broadus said to the Baltimore ministers: "From that day to this I have preached to children every Sunday." And Dr. Broadus was a great preacher,—great in his simplicity as well as in other things.

When we begin to think of it, we marvel at the simplicity and profundity of Jesus. Think how his parables must have gripped the unlearned, and how the learned are still wrestling with them trying to get at their full meaning!

I want my minister to preach the Word of God with winsomeness and persuasiveness.

I once heard Dr. J. Wilbur Chapman tell of one of his trial sermons at the seminary. He grew vehement, and pounded the pulpit with his fists, and shook his fists at the congregation. During the criticism by the faculty, an aged professor said:

"Mr. Chapman, nobody was ever converted by a clenched fist! People are converted by open hand gestures and by an open heart."

Dr. Chapman said that from that day on he never used the clenched fist gesture.

Several years ago I heard an able sermon on the deity of Christ. It was by one of the strongest and most conservative ministers I know. It was highly polemic. The preacher shook his fists and his head, and used the fiercest invectives in his répertoire.

As I was walking away I met about the most saintly man I know, a minister over seventy years of age. He paused for a moment and said: "I want you to know that I still believe in the deity of Jesus Christ in spite of that sermon," and then he walked on. It is strange how we can fight for some of the most precious things in Christianity with so little of the spirit of Christ. The intention of a sermon is to win men, not to drive them from us.

I want my minister to comfort me as well as to convict me. The Bible is full of the precious promises of God, and I want my minister to unfold them to me. When I was just starting out as a young minister I was talking one day with Dr. R. P. Kerr, who was at that time pastor of the First Presbyterian Church of Richmond. During the conversation he turned to me and said:

"What do you consider the greatest work of the minister?"

I replied that I thought the greatest work of the minister is to lead souls to Jesus Christ.

He replied: "I used to think that when I was as young as you are, but as I have grown older I have come to feel that the greatest work of the minister is to comfort God's people."

I have thought about that conversation many a time. I still believe that my reply was the correct one, but as I have grown older I am persuaded that next to leading souls to Jesus Christ the greatest work of the minister is to comfort God's people.

Dr. Joseph Parker used to say to young ministers: "Preach often to broken hearts! You will find one in every pew."

You will recall the words of the Lord to Isaiah: "Comfort ye, comfort ye, my people, speak comfortably to Jerusalem!"

I want my minister to have some regard for the time element in his church services. I want him to begin on time, and I want him to stop on time. I certainly want him to be able to distinguish between time and eternity.

It strikes the man in the pew that there is frequently a lot of lost motion in the pulpit. The minister fumbles around trying to find the hymn or the passage of Scripture or the notices. When he finds his notices he sometimes spends more time on them than is necessary, and sometimes more time than they deserve.

I was referring a moment ago to Dr. J. Wilbur Chapman. As manager of our Montreat conferences it fell to my lot to sit on the rostrum with him for a week at a time for several summers. I was always struck with the fact that there was never a moment of lost motion in his services. He always had the hymn, the notice, or the Bible passage ready the moment that it was needed. This gave movement to the service, and no man ever felt that one of Dr. Chapman's services dragged.

Speaking of the time element, I once heard the distinguished Methodist minister, Dr. George R. Stuart, deliver a lecture on the time element in a sermon. He first of all had us take out our watches and watch them in silence for a minute. He then asked whether it was a long minute or a short minute. Of course we all said that it was long. He drew the induction that time always passes slowly when we are thinking about time. That being true, the preacher should never do or say anything that would

make the people think about time. If we pull out our watches or fumble with the chain we make them think of time. If we say anything that makes them think of time it will pass slowly for them. His conclusion was that the preacher should always remember the time element in a church service, but that he should never say or do anything that would make the people remember it. At any rate the people will forgive a preacher's sins of omission more readily than they will forgive his sins of commission.

I want my minister to come to my home.

I want to know him and love him. When I know and love the minister his sermons mean so much more to me. But more than this, I want my children to know and love him. In this way he becomes a link between them and the house of God, and through him they learn to love their Father's house.

I went often to the home of a thoughtful elder in my church. He had a number of children. But somehow my visits seemed to be social visits rather than pastoral visits. One day I was telling my friend the elder that I rather deplored the fact that my visits to his home always seemed to be more social than pastoral, and suggested that he might help me to make them more pastoral. He replied:

"Of course I would be glad to have you read the Bible and have prayers with us, but that is not the greatest thing that you can do for my home. I read the Bible and have prayers with my family. The greatest thing that you can do for my home is to learn to know and love my children, and give them an opportunity to know and love you, and thus you will link them up with the church as nobody else can do. This," he added, "you are doing by coming into our home in a perfectly natural way."

"The church of tomorrow walks in the children of today." It will be a great thing if the minister can, through his visits and his personality, link the children of today up with the church.

The saying of Dr. Thomas Chalmers is still true that a house-going preacher makes a church-going people.

These are some of the things that I expect of my minister. Do I expect too much?

The Pure Heart.

Synopsis of an Address Delivered at Northfield by Rev. Philip H. Clifford, S. T. D., of the First Reformed Church of Newark, N. J.

When I remember that Jesus taught, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"; that he accepted the judgment pronounced by Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it?"; that his own words about sin and iniquity are in accord with the statement, "If the Lord should mark iniquities, who would stand?"; and that the apostle Paul truly interprets the teaching of Scripture in total, regarding all men, when he thunders, "We have all sinned and come short of the glory of God": I say, when I remember these dicta it almost sounds like mockery for Jesus to tell us:

"Blessed are the pure in heart, for they shall see God!" (Matthew 5. 8).

What did Jesus have in the background of his mind when he so spake? Let us analyze his words in the light of his claims!

First, what is the heart?

This term is generally used today as in Christ's time. The heart is the most holy place of man, the secret chamber of his spirit, the whole realm of character, temper, nature, disposition.

If we desire to know a man we must catch the tone of his spirit. We must see, feel, and know that subtle power which is back of the smile, back of the word, back of the deed. To find a man's spirit is to find the man. This is what Jesus referred to when he spoke of the heart, "As a man thinketh in his heart, so is he." Here we find the will, and the seat of the affection. To be pure in heart is to live in the vision of God.

Purity implies the absence of all that debases, all that defiles, all that would mar or pollute the streams of life. A pure heart is one in perfect accord with God. Like Jesus, the pure heart does those things which please God.

There is not much comfort in these truths

for the poor sinner. If Jesus Christ had nothing more to preach than the ethic of this verse we are considering, or the ethic of the whole Sermon on the Mount, he would be as big a failure as those ministers who preach ethical sermons void of the redemptive note. It is all very fine to talk about the good, the true, the beautiful, but to men and women who are not good, who are not true, who are not beautiful, such talk is a mockery. We who know the stain of sin, of mistake, of selfishness, of downright impurity in thought, word and deed, want to know how we can be made pure, saved from stain, cleansed from sin, empowered to live in the beauty of the pure heart. There is no use telling men to resolve to do better. Resolutions will not help the nature that delights in breaking them, or through its weakness cannot keep them. How can my heart be made pure?

Second, Christ came into the world to seek and save the lost, the impure in heart, the rebellious in will; to lead back to the bosom of God all who have wandered away.

All who have crowded out God and live in the darkness of shattered hopes, of broken vows, of conscious sin and wrong, find in Christ a Saviour. How do they find him? By simple faith. What is faith? It is the venture of the soul on God. God has a human side, and calls to the human heart. He took upon himself our flesh. Jesus Christ was God tabernacled in the flesh, and in his earthly life he demonstrated how man can be tabernacled in God. Let us test him! Let us take him at his word!

By faith so exercised he purifies the heart. Christianity is not faith in a creed: it is faith in Christ. It is not a new formula by which men formulate character: it is faith in a person, the Lord Jesus Christ. In his fellowship the soul walks the radiant way with God.

I preach this gospel because I experimentally know its truth and its power. And whosoever will may come to Jesus, venture on him, and come to know the blessings of the pure heart.

Christ said he came to lay down his life, to give it as a ransom for sinners. His blood was shed for the remission of sin. Through his name is preached the remission of sins.

We have today men in colleges and even in pulpits who cannot see or accept the fact or the philosophy of this redemption. But that is not new. In Christ's time they crucified him because he claimed to be the Son of God. There were men as sincere as our modern intellectuals who believed they were getting rid of an impostor when they cried, "Crucify him!" But the centuries have demonstrated their ignorance, their mistake, their maliciousness: and that which they scorned has gone on working to redeem and civilize all humanity.

Dan Crawford, who preached the gospel in the heart of Africa, told how one old chief of a terrible tribe laughed at his message, stating that it was foolish to tell how a man shed his blood, and that the blood of God, to redeem mankind. Such a message seemed a greater superstition than much believed in Africa by the blacks. Crawford, however, continued to tell the story,—its effect upon the world, and in his own life. He won many to Christ, who with him came to know the power of faith in Christ.

One day, to the surprise of all, this unbelieving old chief cried out:

"Mr. Missionary, I see the truth! I know now the meaning of Calvary! I understand it all. I too believe."

When asked for an explanation he said:

"Christ was God manifest in the flesh. He came to live as one of his own should live. He spoke only love, condemned sin, ministered to the sick and sinful, showed how God is always working to save, to heal, to make pure. When men rejected him and heaped upon him their hatred, their malice, they demonstrated how the human heart is so wicked that it could crucify its God, and did so when Calvary was enacted. But I see that when men did their worst, God did his best; and the act of shedding his blood was by his power made to accomplish atonement for all. I see, I know, I believe!"

Ah yes, Christ taught, and sent out his apostles to preach and commission others to preach, that his blood was shed for the remission of sins. He can give us new hearts. He will create within us the clean, the pure heart, so that we may enter into all of its blessings.

Why not test his word? Why not venture on him? Hitch your life to him! Let him be your authority! Believe on him and come to know experimentally this great power of redemption which we have through his blood!

There was a man who gave himself to making a fortune. He crowded out God, and all that should be put in the first place. He prospered, made millions of dollars. Then he felt it would be safe to retire, to give himself time for many things he wanted to do. But the angel of death came into his home, and took his wife and children. When he had left their bodies in the cemetery he returned broken and helpless to his great mansion. It seemed a mockery! Riches could not save him from his sorrow and broken-heartedness.

He began to think over his life, and recalled the sweet simple faith of his mother. He remembered how much happier he was when he was only a poor young man in the church. The contrast hurt.

One day he found his way to the attic of his home, where he rummaged in an old trunk, one he had had at preparatory school. There he found a pair of baby shoes. As he examined them he discovered that his mother had written on the soles of those baby shoes words he spoke when an infant about two years old. This is the story:

One day the sunlight streamed through the parlor window and rested in one spot on the rug. In great excitement he cried:

"Mamma, see! What is it?"

His mother took him up in her arms and said:

"My baby, that is God's smile!"

She left the room, and came back in a moment to find the little fellow cuddling his feet together and trying to stand in the spot of sunlight. She said:

"What are you doing, baby?"

This was his answer: "I'se standing in Dod's smile!"

That night his mother took the baby shoes and wrote on the soles: "These are the shoes my baby wore when he said, 'I'm standing in God's smile.' May he always stand in God's smile!"

As the millionaire read he broke. He saw it all. For years he had given himself to making a living, and had forgotten to make a life. He had crowded out God, the church, the claims of Christ. In his loneliness and brokenness he now fell on his knees and prayed for forgiveness. God heard that cry, gave him the clean heart and the right spirit, and in the years that followed he lived for God's glory, ministered to humanity, and knew the joy of fellowship with Christ.

"Blessed are the pure in heart, for they shall see God!" Christ can make you pure in heart. He can kiss your mistakes and sin into everlasting forgetfulness. He can and will remit your sin, put a new nature within you, empower you to live the life of the pure heart, in which we have the blessing of seeing God.

We see God in Christ. We see God in the action of Christ toward the weak, the sinful, the helpless. He will heal our wounds, cleanse our stains, and teach us to walk God's radiant way with him. Hallelujah, what a Saviour!

We shall see God in nature. O how different things do look when we see them as material types of spiritual realities!

We shall see God in the Scriptures, his love letter to man. Here God speaks, tells his plan and purpose, and how all things are leading up to his ordained consummation.

We shall see God in providence. "All things work together for good." God overrules all he permits, and in the end, despite rebellion and egoism on the part of man, God's will is done. When men do their worst, God makes it but to accomplish his best.

Christ says: "Come unto me!" "Come, come, come,"—what a blessed word! Whosoever will may come. Christ can and will give the clean heart, the pure life. Believe on him, venture on him, take him at his word: this is faith.

Sin and impurity blind the eyes to what is pure. Intellectual pride blinds men in theology and in science. Pride, lust, selfishness, like earthly vapors which shut out the sunlight, make us blind to seeing God. But Christ does save us from these things, their power and their influence, and we can individually have as much eyesight of God as we desire. Every bush is aflame with God. Every sorrow finds God on the trail. Every arrow that would pierce must first get by God, who is a shield for those who trust in him.

If you have the consciousness of need, of sin, of impurity, of unworthiness, come yield to the voice of God speaking to your heart! "Blessed are the pure in heart, for they shall see God!" Is thy heart pure?

A Place Beside God, and How to Attain It.

Rev. Robert R. Littell, D. D., of Philadelphia.

And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock! Exodus 33. 21.

There are crises which come in the life of nations and of individuals. There are times which test and decide the future according to the answer which is made in the crisis.

There was a crisis in the life of Jesus when he cried out, "Save me from this hour! My soul is troubled. What shall I say, Father?" Upon the decision of Jesus hinged the destiny of the race.

In the '60's our nation met its crisis. The question of union or separation, of a united nation or a severed people, must be decided. The history of that fearful war, which caused America to wail and the world to stand aghast, is but the history of our nation's crisis. God had brought it to its trial, and when God brings a nation or individuals to a crisis their destiny is decided according as they answer God.

In the narrative here God has been leading Israel forward. Their code of laws is almost completed. They are being shaped into a theocracy. But at that point where the promised inheritance was almost obtained, Israel's crisis came. Israel sinned, and the nation must repent or perish. God's wrath is kindled, and he must be appeased, or Israel is doomed to destruction.

But it is not a trial for Israel only. It is a trial for Moses as well. He was so identified with Israel that their trial was his, their destiny was his, and so he cries, "If thou wilt forgive their sin . . . ." Note, there is no bargaining with God here! "If thou wilt forgive their sin . . . . and if not, blot me, I pray thee, out of thy book which thou hast written!" So spake Moses, the man of God. And God said to him, "Go forward! Lead the people! Whosoever hath sinned against me, his name will I blot out of my book. Go forward: mine angel shall go before thee!"

But that does not satisfy Moses. Hear him: "If thy presence go not with me, carry us not up hence!"

Mary stood by the sepulcher weeping. As she wept she stooped down and looked into the sepulcher and saw two angels in white, the one at the head, the other at the feet of where the Lord had lain. They said to her:

"Woman, why weepest thou? Whom seekest thou?"

Mary did not respond. She was not interested in angels. She was not seeking angels, and so she turned away. As she turned, one whom she supposed to be the gardener spoke to her and said:

"Woman, why weepest thou? Whom seekest thou?"

But Mary was not interested in the gardener, no, not so much as to lift her downcast eyes to look upon his face. But she said:

"If thou hast borne him away, tell me where thou hast laid him, and I will take him hence!"

Jesus answered: "Mary!" That was all. "Mary!" Perhaps the gardener did not know that name, perhaps the angels could not pronounce that name, but coming from the lips of him whom she sought it awakened every fiber of love in her being, and casting herself at his feet she cried:

"Rabboni,—my master!"

No, not angels! No, not the gardener! Jesus was her desire, and she found him whom her soul sought.

And so Moses. "Thy presence! If thy presence go not with me, carry us not up hence! For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth."

Would to God that the church today would come to that touchstone! It is the only way of progress. Would to God that the controversies in the church, the differences in the church would be brought to that touchstone, and that in all assemblies and church courts men would gather not to regulate the affairs of God, but that they might find God's plan and God's will, and thus bring themselves into harmony with his purpose and his affairs! Only thus will his presence go before the church.

Not Satisfied.

How did Moses seek to obtain the presence of God in the midst of Israel? 'I venture to say that there was not a man at the

time of Moses who knew as much of the world as Moses knew. From his earliest childhood he lived in a princely atmosphere, surrounded by royal grandeur. He was schooled in all the known arts and sciences, all the philosophies and culture of his age. As a prince in the house of Pharaoh Moses observed the world from its highest standpoint in intellectual culture. But he was not satisfied with that.

Moses knew the world from another standpoint. While he was a prince in the house of Pharaoh and had access to all of the kingly splendor and privileges which were entailed, his heart was serving out there in the bondage of his brethren. He felt the stripes which they felt. He bore upon his soul the burdens which they bore. He knew the world from the standpoint of a prince, he knew the world from the standpoint of a slave. But Moses was not satisfied.

I venture to say that there was not a man at the time of Moses who knew as much about God as Moses knew. That godly woman who gave up the sacred right of motherhood and became a menial and a servant to her child in the house of Pharaoh I doubt not instilled into that young heart and life a knowledge of his relationship to God and a conception of Israel's relationship to God by covenant which made Moses say afterwards, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

But Moses knew God from another standpoint. So interested was he in the deliverance of his people that he had not time to wait for God. He went in his own strength to deliver them. He would set them free. He slays an Egyptian, but he is made to feel his helplessness. He is driven into solitude. He wanders in the wilderness forty years, an outlaw, a fugitive, in solitude. Solitude? No, there is no solitude for the soul that has once been in contact with its God! Every tree and stone, every star in the skies was eloquent in declaring the majesty and the power of God. The books which he wrote, delving into the depths of science and of culture, have not yet been changed. Moses knew God in nature. He knew God's power. But there came a time when, standing before the burning bush, God spoke with him "face to face," and he knew God in his personality. He goes down into Egypt. God manifests his mighty power in delivering Israel. He stands by the Red Sea, and through the power and personality of his God he sees the glittering hosts of Egypt lie bleaching corpses upon the sands.

He knew God. He knew God in Sinai's mountain. God spoke to him there and delivered to him his laws. I say Moses knew God. But he was not satisfied. I sometimes think that Moses was the hardest man to satisfy that this world has ever seen. He was not satisfied with the riches and the kingly position which were his in Egypt. He was not satisfied with the knowledge which he had of God, even though God revealed himself to him and talked with him face to face.

Listen to his prayer: "If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight!" We would think he did know God, but there was something deeper which his soul must know before Moses will be satisfied. "Show me thy way that I may know thee!"

The world knows something about us. It knows where we live, it knows what we do, it knows something of our abilities. But those who know us best are those who enter into our hearts, to whom our hearts are unveiled; who understand the motives which are back of our acts and deeds; who understand the ambitions which impel us. Those who truly know us know the secrets of our hearts. That is what Moses asks,—that God would show him his heart. He is not satisfied until God does it. "Show me thy way, that I may know thee!"

We are in the habit of classifying God. He is the great creator, dominator, controller, upon whom we depend in the hours of need and trial. Moses was not satisfied with that. "Show me thy way,"—let me see thy heart, let me feel the pulsations of thy life! Whence comes this love, this forbearance, this forgiveness, which will save a nation that has grossly sinned? Show me the source of thy mercy! And God said he would do it. "Thou hast found grace in my sight, and I will do this thing."

Now we would suppose that Moses was satisfied, but he was not. He was not satisfied with the knowledge of God through his mother's teaching, or through observation, or through a personal experience wherein

he is permitted to see back of all God's great power his infinite love and mercy and goodness which seek to save his people. No, he cries, "Show me thy glory!" And God does that also.

I am convinced that God carries a man in this world just as far as that man wants to go. If we are satisfied with the world, then we will not enter into spiritual realities. If we are satisfied with the knowledge of God which we glean from observation and from a casual study of his Word, if we are satisfied to know him only as the great controller in this universe, and the great provider, if we are satisfied with intellectual conceptions, we shall not feel the heart throb of his indwelling, loving, peace-giving presence in our souls. If we are satisfied with these, we go no deeper in our experience of him.

But if we are not satisfied until we see the great heart of God as it is revealed in the redemptive grace manifested in the sacrifice of Jesus Christ, as he pours out his life's blood that he might make an atonement for our sin,—if we will not stop until we see God there, God will reveal himself, and with the revelation comes soul peace. But if we are satisfied with an intellectual conception, we will not go into that deeper fellowship in which the glory of God fills our soul.

Moses was not satisfied with the world, nor angels, nor an intellectual conception of God. That was the reason he demanded and received the presence of God in the midst of Israel. God said to Moses, in substance: "I am going to satisfy you. There is a place beside me, and thou shalt stand upon a rock, and thou shalt see my glory and my goodness as I pass by."

But note the definiteness, "Behold, there is a place by me!" "A place." I want to emphasize that word "a." We are familiar with the expression, "It does not matter so much what one believes so long as he is sincere in his belief." I wonder if it is true.

It is said that years ago four young men from one of our Eastern colleges started on a trip through the far West during a summer vacation. One of them, the son of a rich man who owned a ranch in Oregon, invited his three companions to visit at this ranch in the Rockies. They were a jolly quartette. They reveled in exploration to their heart's content in that wild region.

One day Harry, the leader of the group, was missed. They waited for him. He did not come. They searched for him, but could find no trace. Days passed. Everything was done that could be done to find Harry, but there was no trace of him found. Finally, the other three went back, finished their college work, and went out into their vocations in life. Years passed. Again they met at the same ranch. They talked frequently of Harry. One day one of them sprang to his feet and said:

"Boys, I don't know why I did not think of it before in all the years! It comes to me now. Harry said to me one day that there was an old mine in a mountain over there that he intended to explore before he left these regions. Boys, I believe that Harry died in that mine!"

A searching party was soon organized. They found their way to the old mine. It had not been entered for years. Brush had grown up about it. They made an entrance. They had not gone far when the story began to unravel itself. They found a stake driven into the ground. A cord, tied to the stake, led into the mountain. It had been mouldering for years. They followed the cord. Further and further they went, crawling through narrow places, climbing over rough places, until finally that narrow passage through which they had come opened into a large roomy vault. At the entrance of that vault lay a ball of cord almost unwound. Beside it was a piece of candle, overturned and extinguished.

The secret was before them. At the further side of the cavern lay the bones of Harry. Along the walls and in the sand were the marks of his body and his groping fingers. He was searching, he was seeking, he was hunting to find the cord which would lead him out to light, to life, to freedom. There were other passage-ways which led off from that roomy vault. In these they found the marks of his fingers and his trailing body, as he crawled seeking the cord which alone would lead him out to life.

Was he sincere in his search? Was he earnest in it? Was he honest in his endeavor? He was; and he died because he found not the cord, the only cord which would lead him out to liberty and to light and to life. What had extinguished the light was evidenced by the fact that he had been breaking off samples of the walls, and tossing them toward the candle, so that he

might take them out to be examined in the clearer light. In tossing one of these he had extinguished the light. In extinguishing the light he had closed for himself the way to life.

"There is a way which seemeth right unto a man, but the ends thereof are the ways of death." The caverns of intellectual attainments, the caverns of ignorance and superstition, the caverns of self-righteousness, the caverns of worldliness and worldly wisdom, are filled with the bones of men who have neglected, who have failed in their searching to find, who have wilfully turned from the crimson cord which almighty God has let down from heaven in Jesus Christ, the only way and the only name under heaven given among men whereby we must be saved.

Paul's Faith.

"Saul, Saul, why persecutest thou me?"

"Lord, who art thou?"

"I am Jesus, whom thou persecutest."

"Lord, I thought I was doing God service! I was exceedingly mad against those who were about to destroy our sacred and holy religion. I was putting them in prison. I was putting them to death. I thought I was serving God."

"Nevertheless, I am Jesus, whom thou persecutest."

"What wilt thou have me to do?" It was the prayer of self-surrender. It was the prayer of a yielded life. And I think Jesus replied to him in substance:

"Saul, there is a place beside me, and thou shalt stand upon a rock."

I sometimes try to visualize the old soldier of the cross, his thin and wasted form, his long white hair, his keen and piercing eye. As he looks back over the past he thinks of the trials and the shipwrecks and the storms through which he has passed, and he cries, "I have kept the faith! My life has been consistent with my faith!" Still standing on that rock of truth and revelation, he looks out into the future with a certain hope and cries, "Henceforth there is laid up for me a crown which the Lord, the righteous judge, shall give to me at that day, and not to me only, but to all those who look for and love his appearing."

Is there any uncertainty about Paul's faith? Is there any doubt as to where Paul was standing throughout all those years? Does it make any difference what one believes so long as he is sincere in it?

On the Pacific coast, at the mouth of the Carmel River, at the foot of the Santa Cruz mountains, near the old city of Santa Cruz, is one of the most beautiful rocky coasts that it has been my privilege to see. Standing at some distance from the land there is one rock which towers above the others. To stand upon that rock, after the skilful climbing necessary to reach the top, and to see those great billows as they come rolling in to dash themselves against the shore, is a sight never to be forgotten.

One morning, sitting upon the top of that rock alone, I looked upon those great and terrible billows rolling in and dashing themselves against the base of that rock, as if to hurl me from my position and to submerge the rock by their great power. For a moment there was fear and trembling, and then I thought, "Why worry? This rock has been here for centuries. It shall stand, and you great waves but break yourselves upon it." Then I thought of the Rock of Ages. Infidelity, skepticism, intellectual pride, all the enemies of God's Word have been hurling themselves against it through the centuries, and yet it stands and shall stand. I am not concerned for the rock. I am concerned for those who will be broken upon it.

There is a place beside God. It is upon the rock of his everlasting and unchanging truth. It is for every soul not satisfied with anything short of a place beside him. And there only are soul peace and world peace to be found. "'There is a place by me, and thou shalt stand upon a rock," and behold the glory of God.

American Mission, Cairo.

Dear Friend,

This is to tell you again that I appreciate your sending me the **Record.** I enjoy giving the magazine either to some of our missionary teachers or to our evangelists. This week when attending a prayer meeting for Egyptian women in a needy district the Egyptian evangelist asked me if I could give him a **Record.** It made me happy, for he is not one of our pastors.

Our work is progressing here, with God's blessing, and we are encouraged to go on, hoping for still greater results.

(Signed) Anna Y. Thompson.

The Essential Truth of Christianity—Union with Christ.

Rev. John McDowell, D. D.
Secretary Presbyterian Board of National Missions.

In religion, as in astronomy, everything depends on what you make the center. Ancient astronomy was all astray because it had a false center. It made the earth the center of the solar system, and not the sun, and hence most of its calculations were wrong, and its deductions valueless.

Religion, and especially Christianity, has suffered much from mistaken centers. The result has always been an undue emphasis on non-essential truth. Thoughtful men and women today recognize the evils of this mistake, and they are insisting as never before on knowing and emphasizing the central and essential truth of Christianity. All loyal adherents of Christianity should welcome this demand, and all teachers of Christianity should seek to meet it fairly and fearlessly.

What, then, is the essential truth of Christianity? On the authority of the teachings of the New Testament we affirm that union with Christ is the essential truth of Christianity.

For support of this affirmation we cite:

(1) The teachings of Christ. Christ made union with himself:

The condition for receiving everlasting life. John 3. 16, "Whosoever believeth in him should not perish, but have everlasting life";

The basis of discipleship. John 8. 31, "If ye abide in my word, then ye are my disciples";

The ground of Christian hope and comfort. John 14. 1, "Let not your heart be troubled! Ye believe in God: believe also in me!";

The sole requirement for receiving all the benefits and blessings of the gospel. John 15. 4, 5, "Abide in me, ... for without me ye can do nothing."

The teaching of Christ may be summed up in five direct commands: Come unto me as a redeemer; believe in me as a revealer; learn of me as a teacher; follow me as a leader; abide in me as a life-giver.

(2) The teachings of Paul. Paul made union with Christ:

The cause of his conversion. 2 Corinthians 5. 17, "Therefore, if any man be in Christ, he is a new creature";

The source of his Christian life. Galatians 2. 20, "I live, yet not I, but Christ liveth in me";

The ground of his freedom from condemnation. Romans 8. 7, "There is, therefore, no condemnation to those who are in Christ Jesus";

The power that makes man a new creature. 2 Corinthians 5. 17, "Therefore, if any man be in Christ, he is a new creature; old things have passed, and behold, all things have become new!";

The bond that unites believers. 1 Corinthians 6. 17, "But he that is joined with the Lord is one spirit";

The supreme desire for his fellow disciples. Galatians 4. 19, "My little children, of whom I travail in birth again until Christ be formed in you";

The assurance that nothing can separate us from the love of God. Romans 8. 38, 39, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

(3) The teachings of Peter. Peter makes union with Christ the means by which believers are partakers:

Of the nature of Christ. 2 Peter 1. 14, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me";

Of the sufferings of Christ. 1 Peter 4. 13, "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy!";

Of the glory of Christ. 1 Peter 5. 1, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

(4) The teachings of John. John makes union with Christ:

The secret of confidence. 1 John 2. 28, "And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming";

The source of power over sin. 1 John

3. 6, "Whosoever abideth in him sinneth not";

The witness of life eternal. 1 John 5. 10, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son";

The assurance of the Spirit. 1 John 4. 13, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

From this review of the teachings of the New Testament it is evident,—

First, that union with Christ is the essential truth of Christianity. No outward vision of Christ, no amount of secondhand knowledge concerning him will avail anything unless the revelation of his presence and power has taken place in ourselves. More important than the revelation of Christ to man is the revelation of Christ in man, for not until the outward revelation of the Scripture has become a subjective experience, not until the Christ of the Bible has become inwardly and personally known, not until the inner eye beholds his beauty and the inner ear hears his voice is Christianity anything more than an empty form. The New Testament writers recognize that there are external facts concerning Christ, and there are inward facts. There is a historical Christ, and there is an indwelling Christ. There is the Christ known to the general outward history of the world, and there is the Christ known to the spiritual consciousness of men. As wise men we must seek to know Christ in both of these aspects.

We heartily agree with the late Principal Fairbairn when he says: "The most distinctive and determinative element in modern religion is what we may term a new feeling for Christ." This new feeling is manifesting itself today in a growing and persisting demand, especially in the rising generation, for a personal and conscious relation with Christ not only as a fact in history, or a doctrine in theology, or an ideal in ethics, or an idea in sociology, but as an inward and impelling force, dominating and unifying all the powers of their being, and making them active in every service that promotes the kingdom of God. Everywhere there are signs that thoughtful men and women are coming to see that Christianity is nothing if it is not everything, and it is everything only when it is a spirit, which, living within, awakens, develops, satisfies and influences the whole life of man.

This insistent demand of our day can be met only by a renewed emphasis and constant proclamation of union with Christ as the essential truth of Christianity.

Second, that the teachings of the New Testament make it clear that all the benefits and blessings of Christianity are ours only as we are "in Christ." We receive them and enjoy them only so far as we are united to Christ, as the branch is united to the vine, and as the hand is united to the body.

Here we enter upon "the deep things of God." Here we stand face to face with what Paul calls the "mystery of Christ." Yet this mystery, which the thoughtless and superficial would regard as a metaphysical speculation, has had again and again a tremendous and practical effect. The life and work of all the apostles, of all the martyrs, and of all the missionaries of the Christian church is the product of this mystical power in Christianity. Union with Christ makes all things new, fills life with a joyous sense of emancipation, lifts the load of self and frees us from the bondage of statutory religion by enabling us to live in a spirit not of fear but of sonship, not of aspiration but possession. "Therefore, let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's," 1 Corinthians 3. 21-23.

Third, that union with Christ is more than union with a system of doctrine, more than union with an organized church, more than union with a great teacher, more than union with an ideal man.

Union with a system of doctrine will make you a theologian, but not a Christian. Union with a church will make you a church member, but not a Christian. Union with a teacher will make you a scholar, but not a Christian. Union with an ideal man will make you an idealist, but not a Christian. A man apart from Christ is not a Christian, cannot be a Christian. He loses Christianity as absolutely as a hand would lose its use

and its meaning if it were cut off from the body.

What Christianity offers man is not salvation apart from Christ, but "in Christ." The New Testament writers insist that Christ wants to be more directly and vitally related to us than we can be to any other. Union with Christ is based on the principle of one personality rooted and grounded in another personality so that it influences and determines the trend and color of that life.

This principle is not altogether in the clouds. Wherever I turn I find illustrative instances: teacher and scholar, master and disciple, friend and friend. I find what is called the Jefferson school, a body of politicians whose political life is primarily rooted in the personality of Thomas Jefferson, from whom they derive the color of their thought, the spirit of their policy, and the character of their ideas. They are "in Thomas Jefferson." So we may speak of people to whom Ruskin is master in literature as being "in Ruskin," or people to whom Turner is master in painting as being "in Turner," to whom Browning is master in poetry as being "in Browning." All of these are illustrations of the principle that one man's life often dominates and moulds other men's lives. True, this principle is mystical, but it is also real, just as real love is mystical, but it is also real and practical, yea, the most real and effective force in the world.

Systems of doctrine, external organizations, carnal commandments, and material sacrifices will pass away, but with Christianity comes that which abides, a union with a person, not a mere principle; a union with a Saviour, not a mere system; a union with a power, not a mere program;—in a word, a union with a personal, crucified, risen, divine, omnipresent Christ, who is the same yesterday, today and forever, a Christ who said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him," John 14. 23. New Testament Christianity lives and moves and has its being in Christ, and in Christ alone.

Fourth, that union with Christ is not only the essential truth of Christianity, it is the truth which differentiates Christianity from all other religions.

Sir Monier Williams, one of the greatest authorities on Oriental religions, declared "that union with Christ is the doctrine which differentiates Christianity from every known religion." No Chinaman imagines for a moment that there is any vital union between himself and Confucius. No Buddhist dreams of such organic fellowship with Buddha. No Mohammedan would dare to say, "I live, yet not I, but Mohammed liveth in me." But Paul does say, "I live, yet not I, but Christ liveth in me," and when he says it he means it to be taken as the deepest and most real fact in his spiritual life, and not as a mere metaphor or figure of speech.

Christianity in the New Testament always consists of union and communion with Christ. We heartily agree with Prof. H. R. Mackintosh of New College, Edinburgh: "Whereas every other historic and prophetic religion makes progress by transcending its founder, Christianity has grown in life and power in exact proportion as from time to time it recovers touch with Christ, submits more loyally to his will, and accepts with deeper gratitude the life of sonship he imparts."

Fifth, that union with Christ is the only adequate dynamic of Christianity.

Union with Christ is in Christianity what steam is in mechanics, the power which impels and compels. The Christianity of Christ is not only a program, it is power. It is the distinction of Christianity that it works, and the power that makes it work is the indwelling Christ.

Twentieth-century Christians do not need morals, they need motives. They are sick of speculation, they long for action. Our moral machinery is complete, but motionless. The crying need of our day is a Christianity that will inspire men with a genuine passion for holiness and a constraining motive for service. Union with Christ furnishes this motive. This is just the type of Christianity union with Christ has always created. "He that abideth in me bringeth forth much fruit," John 15. 5.

It was union with Christ that made the apostolic church a converting, transforming, victorious church. It was union with Christ that made the apostles invincible. It was union with Christ that made Luther and Calvin and Knox unconquerable. It was union with Christ that made our missionaries in China—Hodge and Pitkin and Williams,—

unafraid. It is union with Christ that fires and fills our missionaries today, both at home and abroad, with a willingness to face any danger, and a spirit to make any sacrifice for Christ, for country and for the world.

No distant Christ can wipe away our tears, bear our burdens, purify our hearts, and impart unto us sufficiency of wisdom and strength for our daily service and sacrifice. Until the personal presence of Christ, through union with him, becomes the animating fact of our consciousness, no real test has been made of his power to quicken, to save, and to comfort. Union with Christ always brings with it a holy impulsion to complete consecration. It supplies not only the outward model, but an inward motive; not only an inward authority, but an inward constraint that fills us with a consuming passion to do his will in all things. From a life of glad self-devotion to his interests nothing can hold those back who are "in Christ." Those who are "in Christ" have a message to proclaim and testimony to give. That message is found in his own words, "Abide in me." That testimony, too, is found in his own words, "For without me ye can do nothing."

"I have a life with Christ to live;
But ere I live it must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till science give
All doubts a full reply?

"Nay, rather while the sea of doubt.
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet
Take but the lowest seat,
And hear thine awful voice repeat,
In gentlest accents, heavenly sweet:
'Come unto me and rest!
Believe me and be blest!'"

As-you-go Christians.

"As you go, preach!"

"I am one of your as-you-go workers" was the remark of a gentleman in one of our meetings. He meant that he did Christian work as he went along.—A. B. Simpson.

Bible Number—March.

Why I Believe the Bible to be the Inspired Word of God, by President Walter L. Lingle.
Aspects of Faith in Hebrews 11—II, Noah, by Rev. James Reid.
Foundation Stones, and the Chief Corner-Stone—III, Hosea and Redeeming Love, by Miss Grace H. Hamilton.
Manifold Blessings, by President Edgar Young Mullins.
The Disruption of the World: A Word Study, by Rev. W. C. Stevens.

April.

Why I Believe in Life after Death, by Rev. Melville Arthur Shafer.
Effects of Our Lord's Resurrection, by Dr. Frank W. Crowder.
Parable of the King's Judgment, by Rev. George A. Buttrick.
The Fire of Jesus Christ, by Dr. James Moffatt.
The Conquest of Fear, by Dr. James I. Vance.

In Future Numbers.

Dr. John A. Hutton—Studies in 1 Corinthians, and other addresses.
Rev. James Reid—Aspects of Faith in Hebrews 11, and other addresses.
President E. Y. Mullins—Leadership in the Ministry.
President Walter L. Lingle—The Place of the Holy Spirit in the Church (June).
Dr. James G. Gilkey—Is the Sense of God's Presence a Delusion?
Dr. John McDowell—Some Essentials of Christianity: a series.
Bishop John T. Dallas—Tools for One's Life Work.
Dr. Dan Poling—The Superlative Issue.
F. B. Meyer—Daily Readings, 2 Samuel to Job.

Northfield conference addresses appear in this magazine in every issue throughout the year. Subscribe by the year, and get them all! Two dollars.

Silver Bay, 1928.

The conferences already scheduled for Silver Bay for next summer include:
Student Y. W. C. A., June 19-29
Missionary Education Movement, June 29 to July 10
Community Y. W. C. A., July 19-29
Eastern Summer School, Y. M. C. A., July 20 to August 30
Vacation Conference, August 17-29
Human Relations in Industry Conference, August 30 to September 2.

Charles R. Towson, 347 Madison Avenue, New York City, is president of the Silver Bay Association.

Studies in Mark.

February 5, 1928.

Jesus Misunderstood and Opposed.

Mark 3. 19-27; 6. 1-6.

Last week we had selections that told of the growing fame and influence of Lord Jesus. Today, by way of contrast, the passages selected show a darker side to the picture,—misunderstanding, defamation, lack of honor due.

Misunderstood, 3. 19-21.

The first incident has to do with "those with him,"—either his followers or his kinsfolk. Seeing our Lord's drawing power so that he had not time even for meals,—Mark must have had this from some one who was there,—they tried to take him away, saying he was beside himself.

Why should they think he was beside himself? The narrative gives no hint.

Misrepresented, 3. 22-27.

Scribes from Jerusalem next had their say. They did not deny the facts, but they had an explanation of their own. Of Jesus himself they said, "He has Beelzebub," he is in league with Satan. Of his wonderful works they said, "He casts out demons by the chief of demons."

Our Lord's answer to the double charge was definite. First as to his works, he said it was unreasonable to suppose that Satan would work against his own interests by casting out demons. As to himself, he was the stronger man who would bind Satan and spoil his house.

Discredited and unbelieved, 6. 1-6.

Our Lord is back at Nazareth again, and in the synagogue on the sabbath. His hearers the townspeople are astonished at his teaching, inquiring as to the secret of his power, where had he learned, and wondering at his wisdom and wonderful works. Was he not one of themselves? So they were scandalized, repelled, by him.

Their attitude and spirit are exposed by our Lord. By way of explanation he quotes the familiar maxim about a prophet among his own people. More significant is the limitation upon his benevolent work. In such hostile and unreceptive atmosphere he would not act.

Why should they have been so unbelieving? We can understand small-town detraction and the familiarity that breeds contempt, but why such unbelief in the face of stupendous miracles and unusual wisdom as to cause our Lord to marvel at it?

They were right in this that his ancestry and life among them—human heredity and environment,—could not account for Jesus. Nothing short of deity explains such character and capacity as Jesus of Nazareth possessed. See John 3. 2; 7. 16.

How and why is Christ misunderstood today, misrepresented, crippled in his work of salvation and mercy? Why such unbelief in the face of his admitted character and the testimony of 19 centuries of Christian experience?

Golden Text—He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name. John 1. 11, 12.

February 12, 1928.

Jesus Pictures the Kingdom of God.

Mark 4. 26-34.

The growing hostility our Lord now had to face seems to have led him at this point in his public work to change his method. As chapter 4 opens he is teaching on the shore of the Sea of Galilee. For the first time Mark records a parable, that of the Sower: after which our Lord explains why he has adopted the parabolic method, instead of direct speech.

A parable has been defined as an earthly story with a heavenly meaning. The people, among whom would be spies and other hostile persons, would hear the story: that would be all. The disciples would be given the meaning in private.

Students think that by this method our Lord intended to foil further attempts to make charges against him arising out of his words. Moreover, our Lord was adapting his teaching to their capacity to receive it (33).

The parable has always been and still is popular among Orientals. We Westerners must be careful not to regard parables too dialectically and try to read into every detail of them some doctrinal teaching.

The lesson portion contains two parables, the first of which is told only by Mark. They both concern the kingdom of God.

What is the kingdom of God?

A short time ago a will came before the Court of Appeals in New York state, in which a lady had left a sum of money to be used "in the advancement of Christ's kingdom on earth." The court held that in the ordinary speech of evangelical Christians "Christ's kingdom on earth is the community or whole body of Christ's faithful people collectively: all those who are spiritually united to Christ as the head of the church, without regard to differences of creed and doctrine."

The court took a view which most people take. But it will not bear examination from the standpoint of Bible study. For the Bible speaks not only of Christ's kingdom, but also of the kingdom of God as here, the kingdom of the heavens, and other kingdoms, as also of the church. Now hopeless confusion will result unless it is agreed that the Bible means different ideas by different words: and the Bible student must find out the exact meaning and bearing of each word. Suffice it to say that the kingdom or realm of God is the total sphere over which God is king, where his will is law. The language must necessarily be figurative, and the teacher must decide how he will present the point to his class.

The growing seed, 26-29.

A man—this sower is not Christ,—sows seed. The seed contains life, germinating qualities which draw sustenance from the spontaneous (automatic) powers of nature in the soil, so that it grows and matures by stages surely and independently of the sower.

The kingdom of God, Christ means, is advanced by unseen forces. The gospel seed is living, and surely produces results. We may not know how the truth spreads, but we can see its effects.

The mustard seed, 30-32.

Here the point seems to be the outward growth of the kingdom. The mustard was the smallest seed known to farmers in Palestine, yet it had great potentialities, and grew fast and large for an herb or green plant.

The promise or prophecy of this parable has been and is being amply fulfilled. The kingdom begins wherever gospel seed is planted, and ever expands by its own inherent powers. It has become a world tree.

A small beginning is not inconsistent with large results.

All life and growth are mysterious, but spiritual life and growth are especially so, but are none the less real.

What is true of good seed is also true of bad seed.

Golden Text—Thy kingdom come, thy will be done, as in heaven so on earth. Matthew 6. 10.

February 19, 1928.

Two Miracles of Power.

Mark 4. 35 to 5. 20.

There is so much in these two incidents that we have room only to fix our thought upon our Lord. We shall see his authority and power first over the elements of nature and then over the underworld; over a nature-storm in air and sea and over a soul-storm in the demon-harried man; bringing quiet and stillness to the troubled sea and to the troubled soul.

Who, consequently, is this? 4. 35-41.

Mark's narrative is vivid. The storm has the violence of a hurricane. These men had been raised as fishermen on that sea, but now they are helpless. They wake our Lord in surprise that he is heedless of the danger they are in, himself included.

First he rebukes the wind, which immediately dies down; then he speaks to the sea as if it was a raging monster, and instantly it levels down in a calm. This is what makes these old fishermen afraid with a great fear: the sea does not continue its turbulence as usual for hours after a storm, but falls into a dead calm. In consequence of this miracle of power they say one to another, Who is this?

It is a question which faces every one of us today who knows of the authority and power of Christ. True, we have not his personal presence and visible intervention, but all down the centuries evidence has abounded, often spectacular evidence, of his power to save and heal and control in human lives. In consequence, every man must face the issue who he is. The only valid explanation is the Bible explanation: he is God.

Son of God most high, 5. 1-20.

We have already said in these notes that the Bible is to be taken at its face value in its assertion of the demonization of men in Christ's time, and also today as testified to by reliable missionaries. The man Mark tells of here is the most terrible case recorded: hence the power of Christ over demons is most glorious, and the results are most far-reaching.

The unfortunate victim has been described as a superseded personality, for his actions at first were controlled by the demons. He perceives Jesus from afar, runs to him, worships him, cries with a loud voice, "What is there in common between us, Jesus, Son of God most high?" Even Christ's presence torments the demons before he speaks a word. Every detail shows their subjection to him.

The local people, heathens, are awe-struck by the undeniable facts, but as between the deliverance of the demoniac and the economic loss of the hogs they feel the latter more, and entreat Jesus to depart. As if the destruction of the hogs was not a small price to pay for the deliverance of a neighbor! Human freedom of will involves the possibility of rejecting the Son of God most high.

Contrast the saved demoniac, who wants to stay with Jesus, but he is sent back home to give the testimony of his own deliverance. We may picture him telling his story to little groups of people who had known him during his awful experience among the tombs. Soon his field widens, and he magnifies Jesus throughout all Decapolis.

Golden Text—Who then is this, that even the wind and the sea obey him? Mark 4. 41.

February 26, 1928.

Other Mighty Works of Jesus.

Mark 5. 22-43.

Two mighty works are here;—miracles of healing and reanimation. In one case a woman who has suffered physical weakness for 12 years, in the other case a girl 12 years old who has just died. These miracles, or rather the circumstances of them, overlap. Our Lord's ministration to one sufferer does not deny him to another.

Observe the simplicity and dignity of his actions and words throughout! Contrast the circumstances of the two incidents, and our Lord's methods! Faith was the key to each miracle.

Healing of a suffering woman, 5. 25-34.

A wayside ministry, such as occurred so often in our Lord's life! The interruption becomes an opportunity.

Note the woman's hopeless physical condition, her real but imperfect faith, her error and superstition in thinking that healing flowed from our Lord's person, even through his clothes! But she got what she wanted because our Lord recognized her faith.

In order to correct her error he made her realize that he was conscious of the miracle, and that it was her faith, not her finger, that was the channel of blessing. May we say that he brought her out into public view in order to make her faith intelligent, and correct what might be a popular error?

Raising of Jairus' daughter, 5. 22-24, 35-43.

Jairus' heart is breaking. His daughter is dying. His trouble breaks down every barrier of pride, prejudice, social standing, religious superiority, that might restrain him from seeking Jesus' aid.

While our Lord delays en route the girl dies. But note the significance of his words in verse 36 to support Jairus! Faith, though sorely tried by delay and death, is the only antidote to fear.

As in the case of the young man at Nain, and Lazarus, and others, this was reanimation, restoration to the previous condition of living, and still subject to death: not the glorious resurrection from the dead in the usual doctrinal sense. And while the girl was restored to life miraculously she was not to be sustained miraculously (43).

Our Lord knew the difference between the touch of the thronging crowd and the touch of a soul in anguish making its venture of faith.

In view of the ignorance and superstition that abounds, even in Christian lands, it is encouraging to know that our Lord responds to imperfect but earnest faith.

What different troubles invade every life and every home! Lord Jesus has power for every sorrow and sickness. When we send for a physician do we also call upon the Great Physician?

Golden Text—Thy faith hath made thee whole. Mark 5. 34.

Christian Endeavor Topics

Mrs. Ida Q. Moulton.

What are the Values of Christian Endeavor?

Romans 12. 3-11. February 5.

When Michael Angelo was asked what he thought of the beautiful doors in a certain church in Florence he replied:

"They are so beautiful that they might open into Paradise!"

Every church, even those with plain and unvarnished doors, where the love of Christ is felt, opens into Paradise. People bound for that land will find many avenues leading up to these doors. Conspicuous among them all, outrivaling them all in a score of ways, is the avenue named Christian Endeavor. "For Christ and the Church" carries the greatest value of this most valuable organization for the spiritual life of young people.

* * * * *

Would you get the full value out of Christian Endeavor? Then remember that obedience to the Holy Spirit's suggestions is the organ of spiritual values; that the Endeavorer who always thinks first of himself and what he is doing will never get the full value; that it is not the things we think and say that are valuable, but the things we do; that fag ends of our time and talents are of no value to the success of our society; that

"It may be only our part
To patiently turn the sod:
One plants, another waters,
But the increase comes from God."

* * * * *

Here are some of the gifts which Christian Endeavor has developed among young people:

C—onsecration, **H**—ospitality, **R**—easonableness, **I**—nspiration, **S**—ociability, **T**—eam work, **I**—nitiative, **A**—dventuresomeness, **N**—eighborliness, **E**—xhortation, **N**—oncombativeness, **D**—iligence, **E**—arnestness, **A**—ffection, **V**—alor, **O**—riginality, **R**—eadiness.

Possessing these gifts let us wait on them for the advancement of Christ's kingdom o'er all the earth, calling often to mind that

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate,
And a work of lowly love to do
For him on whom I wait."

* * * * *

It is said that when a disaster happens in the Army or Navy and an officer is court-martialed for it the indictment that "he did not do his utmost" is sufficient, if proved against him, to lose him his commission.

The great value of Christian Endeavor is in the fact that it is an organization with a place for every talent, as well as an opportunity to do our utmost with those talents.

Ideals for Choosing a Life-Partner.

Proverbs 31. 10-31. February 12.

A child asked his mother:

"Mother, what part of heaven do people go to who are good but not agreeable?"

If you wish to marry wisely, consider whether the one you would marry will be agreeable to live with. Agreeableness consists of a thousand nameless things which nobody can describe, but which everybody feels. A look, a tone of voice, a gesture, all bear their part in an agreeable partner. To be good and not agreeable is a travesty on one of the basic principles of a well-rounded life-partnership.

* * * * *

Lincoln, perhaps the most patient man the last two centuries has known, said:

"When patience and I became friends I became master of myself."

Patience is as valuable an asset to lovers, married or single, as is sunshine to the growing plant. Without patience we can not rise above the petty trials and little annoyances that beset us in the mating or married periods of our lives.

St. Francis of Sales said: "The most powerful remedy against sudden starts of impatience is a sweet and amiable silence."

To lay to and quietly and patiently ride out the gale that threatens to wreck love's barque is to achieve a union that death cannot sever.

* * * * *

In our category of ideals for life-partnership let us include:

A praying partner.

There is no danger of the divorce court when a union of the lives of two people is cemented with prayer.

Self-control.

A girl misread the text about Daniel, "An excellent spirit was in him." She made it, "An excellent spine was in him." If our homes lack this "spine" of self-control they will fail of the highest.

Truthfulness.

The best way to avoid lying is to do nothing in your relationship with one another that needs concealment.

Loyalty.

Devotion to the duties of our partner as well as to our own makes us more than "married folk,"—it makes us team-mates, pulling together and not apart.

Health.

That dreaded disease nervitis, which has wrecked many a home, is largely due to the neglect of the body, which is given us as a sacred trust.

Are the Teachings of Jesus Up to Date?

Matthew 7. 24-29. February 19.

"The blind man is no judge of the paintings of Rubens and Titian. The deaf man is insensible to the beauty of Handel's music. The Greenlander can have but a faint notion of the climate of the tropics. The Australian savage can form but a remote conception of a locomotive engine. Why? Because they have no set of mental fingers to grasp them."

The teachings of Jesus seem old-fashioned to those alone who have no set of spiritual fingers to grasp them.

* * * * *

Two ministers were standing before the picture that represented Christ as "The Light of the World." One suddenly exclaimed:

"I should like to see that picture painted inside out!"

"And what do you mean by that?" asked the other.

"Just this: there are many people who have opened the door and let him in, but they have shut the door again and are keeping him there as a prisoner. Our Lord wants them to let him out."

The only way to let him out is by the way of words and deeds. The greatest sermon Jesus preached was his life. Well has it been said that the teachings of Jesus are so far ahead of the time that no one dares fully to practise them.

* * * * *

A messenger once came to Abraham Lincoln's secretary, Mr. Stanton, with an order from Lincoln for a change in the army. Mr. Stanton sent the messenger back with the reply:

"I won't, and tell Lincoln he is a fool!"

When the message was delivered Lincoln slowly and coolly said:

"Mr. Stanton is generally right. I will go and see him about it."

"Who, when he was reviled, reviled not again."

* * * * *

"Why beholdest thou the mote?"

Archbishop Whateley declared that a

confirmed faultfinder would not be able to look at the brilliant train of a peacock without seeing some place where the feathers were worn or the color not as bright as elsewhere, and he would not see anything else.

While busy in finding little faults we fail to see great excellencies. There is no mote in our eyes of course, but there may be something worse.

How Much Does the World Want Christ?

Acts 16. 8-15; 17. 32-34. February 26.

An old heathen man in Africa, after listening to the story of Jesus' love as told by the missionary, went to him and asked if his "Jesus could clean away his sins."

"Yes, most surely," was the reply.

The man smote his breast, and crying aloud said:

"That Jesus is what we want! Why didn't you come before? Why didn't you let us know?"

Half a million heathen villages in Central and South Africa alone are yearning as was this old man for "this Jesus." Will you accept this challenge?

When Dr. Luering was leaving the head-hunting Dyaks of Borneo on his first furlough an old chief came to him and begged him on behalf of his people to send them at once a white teacher. Luering replied:

"I do not believe you want a teacher, otherwise you would have followed my teaching."

"Sir," replied the chief, "we have heard your doctrine, and being a shrewd people have waited to see if your life agreed with it. We have found that it does, and now we want your God. Now that you have made our mouth to water you will not refuse us food."

It is the missionaries' encouraging task to create a desire for Christ.

* * * * *

After a missionary had talked with some Muslim women one of them said:

"I could listen to such conversation for hours!"

Deep down in the human heart the world around lie such wordless prayers and longings.

Stir me, oh stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go, but most to pray!
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high!

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

FEBRUARY, 1928.

WEDNESDAY, 1st. *Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 37, 38.*

The word laborer is suggestive. It speaks of toil unto weariness. Real work for God is sacrificial. Never forget this when you obey the Master's command and pray for the sending forth of laborers! It is going to mean for those sent ones loneliness, toil, and ofttimes shattered health.—W. Mallis.

THURSDAY, 2nd. *Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5. 5.*

He overcomes the world who refuses to lose faith in God because of it. There is something in everybody's world which tends to dim a living faith in God. If we renounce that faith the world has beaten us; but when through everything we walk by faith, then the world is overcome.—George H. Morrison.

FRIDAY, 3rd. *Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it! Isaiah 30. 21.*

The narrow way may always be recognized by these two beautiful tokens, the forgiveness of sins and holiness of heart and life.—Moody Stuart.

SATURDAY, 4th. *I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. John 14. 2, 3.*

It was a comforting truth declared to the troubled apostles, and it brings to us a like comfort, for to the Christian the truth of the glorious Second Coming is a matter of joy. It is only the unrepenting sinner who is afraid.—Floyd W. Tomkins.

SUNDAY, 5th. *The Lord commanded us to fear the Lord our God for our good always. Deuteronomy 6. 24.*

We may be quite sure of three things. First, that whatever our Lord commands he really means us to do. Secondly, that whatever he commands is "for our good always."

And thirdly, that whatever he commands he is able and willing to enable us to do, for "all God's biddings are enablings."—Frances R. Havergal.

MONDAY, 6th. *The Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. Genesis 39. 2.*

The power of character in a worldly sphere!—W. L. Watkinson.

TUESDAY, 7th. *Though I have afflicted thee, I will afflict thee no more. Nahum 1. 12.*

The great husbandman is not always threshing. Trial is only for a season. The showers soon pass. Weeping may tarry only for the few hours of the night; it must be gone at daybreak.

WEDNESDAY, 8th. *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1. 17.*

Does prayer mean trying to change the mind and will of God? No, certainly not! He is our Father. The recognition of this may be said to make the essential difference between Christian and pagan prayers.—A. W. Robinson.

THURSDAY, 9th. *The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Psalm 1. 6.*

Pitiable is the life of the ungodly! They are as stubble before the wind, and as chaff that the storm carrieth away. Christ, the Saviour of the world, will burn up the chaff with unquenchable fire. However much appearances may be on the side of those who are ungodly, we read concerning them that "the world passeth away, and the lust thereof." It is a momentary satisfaction, which perishes in the using.—Joseph Parker.

FRIDAY, 10th. *I have learned in whatsoever state I am therewith to be content. Philippians 4. 11.*

Our circumstances are what we make them. If they be not by faith kept under our feet, they will by unbelief become our masters.—R. C. Chapman.

SATURDAY, 11th. *Accepted in the beloved. Ephesians 1. 6.*

Acceptance is different from forgiveness. Acceptance is reconstituted fellowship. It is an authoritative welcome to the home and heart of God. It crowns forgiveness in the welcome home.—George H. Morrison.

SUNDAY, 12th. *Thy will be done! Matthew 26. 42.*

As we plead for the church,—its ministers and its missionaries, its strong Christians and its young converts,—for the unsaved, whether nominally Christian or heathen, we have the privilege of knowing that we are pleading for what God wills, and that through our prayers his will is to be done on earth as in heaven.—Andrew Murray.

MONDAY, 13th. *The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matthew 19. 20.*

It is possible to be good without being good enough.—W. L. Watkinson.

TUESDAY, 14th. *But wilt thou know, O vain man, that faith without works is dead. James 2. 20.*

The teaching of St. Paul had the effect of affixing an eternal stigma in the church upon dead works;—external observances without inner life; that of St. James branded with lasting condemnation a dead faith,—intellectual belief separated from moral activity. —Godet.

WEDNESDAY, 15th. *What time I am afraid I will trust in thee! Psalm 56. 3.*

Give me, time, O God, and cut me not down when I am atheistic! In my heart I believe in thee. My soul is sure of thy goodness, and yet the things that are round about me stagger and bewilder me, and create in my soul tremendous revolt. Help me to be quiet! Give unto me the sight that sees most clearly through blinding tears!—Joseph Parker.

THURSDAY, 16th. *Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. Matthew 10. 29.*

Jesus did not say that sparrows do not fall,—only that they are not forgotten, not without the Father's knowledge. He may have an all-inclusive plan that involves the sacrifice of many sparrows. And not sparrows only, but kingdoms and empires, and these personal lives of ours. Man is not guaranteed against disaster.—F. W. Norwood.

FRIDAY, 17th. *We can rely on him who gave the promise. Hebrews 10. 23.*

Come what may we may count on God. It is not necessary to test him, but rather to measure up to the conditions he names. Let us take hold of the promises anew today!—B. T. Badley.

SATURDAY, 18th. *But surely in vain the net is spread in the sight of that which hath a wing! Proverbs 1. 17, margin.*

The safety of the hunted bird is to be on the wing. If its haunt be near the ground—if it fly low—it exposes itself to the fowler's net or snare. If we remain groveling on the low ground of feeling and emotion, we shall find ourselves entangled in a thousand meshes of doubt and despondency, temptation and unbelief.—J. R. Duff.

SUNDAY, 19th. *Hitherto have ye asked nothing in my name. At that day ye shall*

ask in my name. Ask and ye shall receive, that your joy may be full! John 16. 24, 26.

Oh, if Christians but knew what it is to yield themselves wholly and absolutely to Jesus Christ and his service, how their eyes would be opened to see that intense and unceasing prayerfulness is the essential mark of the healthy spiritual life, and that the power of all-prevailing intercession will indeed be the portion of those who live only in and for their Lord!—Andrew Murray.

MONDAY, 20th. *Shine as lights in the world! Philippians 2. 15.*

Stop awhile, reader, and, looking at this picture of the Christian calling, ask whether it is a true photograph of your own life! Are you the blessing to others which a lamp is intended to be, enlightening the world's darkness and shining on the pathway to God? —Hubert Brooke.

TUESDAY, 21st. *And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush, ... saying, ... I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now, come, I will send thee into Egypt! Acts 7. 30, 32, 34.*

That was a long wait in preparation for a great mission. When God delays, he is not inactive. He is getting ready his instruments, he is ripening our powers, and at the appointed moment we shall arise equal to our task.—J. H. Jowett.

WEDNESDAY, 22nd. *According to your faith be it unto you! Matthew 9. 29.*

"Praying through" might be defined as praying one's way into full faith, emerging while yet praying into the assurance that one has been accepted and heard, so that one becomes actually aware of receiving, by firmest anticipation and in advance of the event, the thing for which he asks.—Robert Anderson.

THURSDAY, 23rd. *Abide in me and I in you! John 15. 4.*

I have been made by the Spirit a partaker of the divine nature, and I am just as close to him, as much a part of him, and as much a sharer of his life, as are the branches of the vine. It is there that I would learn the meaning of fellowship with God.—G. Campbell Morgan.

FRIDAY, 24th. *Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction. James 1. 27 (A. S. V.).*

True religion has always an eye to the practical. We should be suspicious of the piety which does not know service, of the prayer which does not lead to work, of the mysticism which begins and ends in its own emotions.—Hugh Black.

SATURDAY, 25th. *They had no deepness of earth. Matthew 13. 5.*

And I want to say to you, my young friends, that really nothing but that deep faith in Jesus Christ is going to carry you through all the deep experiences of life!—J. D. Jones.

SUNDAY, 26th. *And ye shall receive the gift of the Holy Spirit. Acts 2. 38 (A. S. V.).*

The mistake with so many is that they are content with being forgiven, but they have not accepted the gift of the Holy Spirit. That is why their religion is such a colorless and miserable thing.—F. B. Meyer.

MONDAY, 27th. *Forgive us our debts, as we forgive our debtors! Matthew 6. 12.*

Extend forgiveness to those who have trespassed against you if you would be sure that your prayers will ascend to heaven and bring back answers of holy peace!—Joseph Parker.

TUESDAY, 28th. *There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. 1 Corinthians 10. 13 (R. V.).*

Rest assured, if we will just be submissive, willing, he will reveal the way of escape,—not always from the temptation but from the grip of it, so that we shall be able to triumph over it,—or, to put it as the apostle puts it, so that we may "be able to endure it."—Len G. Broughton.

WEDNESDAY, 29th. *Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's! 1 Corinthians 6. 20.*

That means that we use our physical and mental powers as talents entrusted to our keeping: not to be laid up in a napkin or hid in the earth, but to be used in his service. At least the tithe of our time and income should be sacredly devoted to him whose we are. A blessing always accompanies such a service.—Robert H. Hood.

There are several moods that a man may have in the ministry. Sometimes a preacher is in an objective mood. There are ministers who are always wishing for another place. They live in the wishing mood. There are other preachers who live in the conditional mood, where they say that if the conditions were better they would do a greater work. Sometimes they live in the indicative mood. They begin to assert things. That is a hopeful sign.

The best mood for a preacher is the imperative mood.—President E. Y. Mullins.

Bible Notes for Daily Devotions

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

FEBRUARY, 1928

Wednesday, 1st. 1 Samuel 17. 1-16.

The conflict narrated in this chapter owes its interest not only to the effect produced on David's career, but because it suggests the principles of the victory over the powers of darkness in which the saints of all ages have had their share. Starting from the ancient city of Hebron, the valley of Elah runs in a westerly direction towards the Mediterranean, and is threaded by a deep ravine, some twenty feet across, which in the winter is the track of a foaming torrent.

The Philistine champion was nine feet in height, heavily armed, and protected by an immense shield, borne in front of him, so that his arms and hands were free. He wielded a ponderous spear, whilst sword and javelin were girt to his side. He talked proudly of the banquet he proposed to give to the fowls and beasts, and defied the armies of Israel, which faced the invader across the valley.

King Saul and all Israel heard this defiance twice a day for forty days, and they were dismayed and greatly afraid. Is it not thus that the powers of darkness in every age have defied the church of God? In our own time we can recall the names of several of these boastful and truculent Goliaths, whose loud voices and challenges have rung through the world.

Jesse's three sons, who had attracted Samuel's admiration when they passed before him in Jesse's home,—as we learnt from the previous chapter,—were in Saul's army, but none of them had vision, faith, or power. All were stricken by the spirit of fear. None dared to accept Goliath's challenge and stand in the might of "the living God." His name was never mentioned. His help was never invoked. That was left to the lad who went to and fro between Saul's army and Jesse's flocks at Bethlehem. For him Jehovah was "the living God."

The present day has its Goliaths. Not one, but many stride into the valley of Elah, and defy the hosts of God; and often it seems as if there were no adequate response. But the best response is not given by universities and colleges, by the learned arguments of the wise and prudent, but by the living witness of the Davids, who were in our Lord's mind when he spoke Matthew 11. 25.

Enable us by thy grace, O heavenly Father, to hold fast to the truth delivered of old time to thy saints, that we may not fear the power of any adversary, and that we may witness with that good confession which is based on our personal apprehension of the living Saviour! In his name.

Thursday, 2nd. 1 Samuel 17. 17-37.

David was but a youth. There was no outward sign of power or might in that slight young figure. His sword was a shepherd's crook, his weapon a sling, his armor the breastplate of righteousness and the helmet of salvation. But the living God was a reality to him, 26. His fellow countrymen were "the army of the living God." Had not Jacob met God's hosts at Mahanaim? Did not the Angel-Jehovah reveal himself to Joshua, before whom the walls of Jericho fell down? Were not the hosts of angels, of which he often sang in after years, as real to him then as those of the Philistines to Saul? As he considered the heavens by night and the earth by day they seemed to him like one vast tent in which God dwelt and he dwelt with him. God was as real to him as Jesse, or his brothers, or Goliath.

There is no short cut to such faith as his. We must have our times of fellowship with God if we would live the victorious life.

With a beautiful modesty, when brought before Saul, David would probably have kept to himself the story of his encounter with the lion and the bear: it was only extracted from him by his desire to magnify God's saving help. It is impossible for us to act heroically on some great occasion when the eyes of friends and foes are fixed on us unless we are constantly approving ourselves as soldiers not needing to be ashamed when only Christ's eyes are upon us.

David's victory over Goliath was presaged by his victory over himself. His brother's sneer, expressed in the presence of others, was bitter to hear, and might have extracted as bitter a retort; but this would have unfitted him for the subsequent scenes of that memorable day. To have lost his temper in this unprovoked assault would have broken the alliance between his soul and God, and have robbed him of that quietude of soul, so necessary for his aim.

Let us bear with patience the spiteful comments that are flung at our ideals! They must never cause us to hesitate. The

gentlest under provocation are the strongest in the fight.

Teach us, O Lord, thy meekness and lowliness of heart, that we may not be unfitted for the day of battle! In our home and private relationships may we be without reproach, that thou mayest work in and through us thy perfect will when we have to face some great crisis!

Friday, 3rd. 1 Samuel 17. 38-54.

Had David listened to Saul's suggestions he would have forfeited the divine alliance which was only possible to his simple faith. There is no sin in using means, but they must be such as God allows. Many a time have the suggestions of worldly prudence hindered the doing of a great deed. But an unseen hand delivered the young soul, and David entered the valley with only sling and stone and staff. Let Goliath do his worst, the conflict must be between the arm of flesh and the living God! Would that the church of God had always fought her battles on the same method!

David was probably hidden from view while selecting the five smooth stones from the dry torrent bed, and when he emerged it was in the name of the Lord of hosts. In his reference to "the God of the armies of Israel," he may have had a thought of the armies of heaven and the very elements of earth as being on his side. As a missionary in China might invoke the power of the nationality to which he belonged, so David in that great hour may have felt that the principalities and powers of the heavenlies were on his side.

Might it not repay the church of Christ in the present day to withdraw from her many alliances and activities in order to become absolutely identified with God, so that she might be able to meet all the power of the unseen in celestial armor? So with our own lives. We become more than conquerors when our only alliance is with him who loves us.

God's warriors are willing to stand alone. The lad asked for no comradeship. They are deliberate. Whilst two armies were watching his every movement he took time and pains to select the stones. His mind was kept in perfect peace, being stayed on God. Such pure souls have no fear. There is no tremor in the voice. No nervousness deflects the unerring aim. The weakest child touching a button may launch a warship, and faith's feeblest instrument may be more than a conqueror.

Teach us so to live, heavenly Father, that we may not shrink before the power of evil, whether in our own lives, or in the State! May we be faithful and immovable, always abounding in thy work, and more than conquerors through thy might! Arm us for the day of battle, and be our strong deliverer! In Christ's name.

Saturday, 4th. 1 Samuel 17. 55 to 18. 5.

As Jonathan stood beside his father when David descended into the valley to meet Goliath he saw that the hand of Jehovah was with the shepherd-warrior, and his soul was lifted above the scene to the God of Israel. Jehovah was evidently with the stripling. When, afterwards, David stood before his father and himself with Goliath's head in his hand, 19. 5, Jonathan's soul went out towards him, though he did not avow his love until they were alone. Then the impetuous feelings of his heart broke loose, and he exchanged his dress with the twin-soul, that he met and recognized as his other and better self.

When Saul ascended the throne Jonathan knew that God was with him, 20. 13. But the fair prospect was soon overcast, and dark days followed. Though Saul's course was always downward Jonathan clung to him as if he hoped to reverse his father's failure and hold the kingdom; but this became less and less possible, and the blight of despair withered his hopes. For this reason, almost certainly, he did not accept the giant's challenge. But when David came on the scene he descried the method by which the nation might be saved. If Saul and his reign were a failure, might not the advent of this young patriot avert the judgment? Already the dark clouds were gathering overhead, but might not this victory be the precursor of the ultimate triumph of Israel over their surrounding enemies?

Friendship is one of God's richest gifts to men, but it has been truly said that no character can perfectly realize itself which can give the same amount of affection to all alike. Even our Lord had a disciple whom he specially loved, and for most there is a twin-soul somewhere. It is a blessed thing for any man or woman to have an innermost friend, who knows the best and the worst in us, but who loves us notwithstanding our faults and downsittings. But you must ever be on the watch never to drag down those who cling to you. On the contrary, lift your friendship to a common level of blessedness!

Help me so to live, O Lord, that they who know me best shall be most helped by me! May each friendship of my life become an incentive to higher, purer levels; and however strong the bonds of friendship, may they enable us better to understand the love which wept at the grave of Lazarus, and then raised him!

Sunday, 5th. 1 Samuel 18. 6-30.

As the victorious army returned from the valley of Elah the whole land went out to greet them. The reapers in the fields and the women and men in the vineyards met them with songs and shouts. But in that hour the king realized the uprising of a new national feeling. His suspicion of David "eyed" him from that day. The pitted

speck became visible in the soil of his character, and was destined to spread till it had ruined all. Happy had he been if he had trodden the hell-spark beneath his feet, or extinguished it in seas of prayer: but he nursed it, to change the simile, until the trickling stream undermined the sea-wall, and became a raging flood.

But he was more than jealous. He deliberately set himself to thwart God's purpose. Had not Samuel told him that God had rent the kingdom from him and given it to one who was better than himself? And without doubt the events of that day suggested that David was God's designated king. But if David were to die, God's purpose would miscarry, and Samuel's prediction would be falsified. Saul tried various methods. He hurled his spear at David twice. He gave him a subordinate command. He urged him to deeds of rash bravery. He treacherously withdrew the offer of his eldest daughter in the hope that it might lead David to retaliate. He set a price on Michal's love that he hoped would involve David's death as he pursued his quest. But the young warrior returned from the slaughter of the Philistines unscathed, and more than ever held in love and honor.

Two lessons are here. First, as to jealousy. It is one of the most difficult weeds that grow in the soil of the soul. There is but one cure for it, made possible by the divine Spirit. Each time it crosses the soul we must dare feel that that rival soul is as dear to God as we are, and that each is given his or her own province and place, which though they approximate to our own, can never collide with it. God has anticipated all, and neither life can realize the full purpose of the other. Second, as to ourselves. God has a plan for each of us. We need not fret ourselves. He will bring out our righteousness as the light.

O Saviour, by thy gracious Spirit shed abroad thy love in our hearts, that we may not be disturbed by the hatred or opposition of the world, but pursue the path thou hast selected for us without fear or doubting!

Monday, 6th. 1 Samuel 19. 1-17.

Saul's hatred had become a fixed idea. All his attempts had only strengthened David's position. It was an irresistible advance, which was constantly helped by Saul's abortive attempts. Finally he calls, with insensate folly, on Jonathan and all his servants to kill him. On Jonathan's appeal his old better nature asserted itself, and with a great oath he vowed that David should not be slain. But a new victory over the Philistines aroused again the sleeping jealousy. Again the javelin was flung in blind fury, and stuck quivering in the wall. The murderers who surrounded his home were eluded by Michal's stratagem. Her hands let him down from the window, their house being probably on the wall, and the idol-image occupied his place in the bed. Thus a little more time was gained for his escape.

This incident is the theme of Psalm 59. 9 and 17. The allusions of this psalm, notably in verses 6 and 14, substantiate the title. The psalmist compares the troop of soldiers, belching out curses and threats, to the vicious curs of an Eastern city that prowl the streets by day and night, clearing them of offal and refuse and filling night with their uproar.

Note the grounds of David's confidence! God was his strength, 9,—that was God within him. God was his high tower,—that was God without, around him. He was God-possessed and God-encompassed. God dwelt in him, and he in God. There was no demand for which God was not sufficient, no peril which he could not keep at bay.

When we realize these things, and add the further conception with which the psalm closes, that God is the fountain of mercy, we can understand how the soul's anxiety became singing,—"I will sing of thy strength, and sing aloud of thy mercy in the morning!" Compare verses 9 and 16. David first waits on God as his strength, then he sings of it. But our difficulty is in waiting. Many a ship passes in the night, or touches at our wharf, which we do not hail. We pray, but we do not wait. We ask, but we do not stop to receive. We knock, but are gone before the door is opened.

Teach us to realize, O our Father, how near thou art, and give us grace to reckon on thee with a child's faith and expectancy! May we abide under thy guardian care and enjoy the peace that passes understanding because its blessed comfort and peace can never be fathomed or gauged! Teach us so to trust thee that we may sing amid the wildest storms! In Christ's name.

Tuesday, 7th. 1 Samuel 19. 18 to 20. 11.

We cannot fathom the whole content of the strange scenes at Naioth, except to notice that in every age there have been spirits capable of intense excitement which convulses the body; and apparently some such scenes took place at Naioth, where Samuel was training young men for religious ministry throughout the land, and was therefore initiating the schools of the prophets, which engaged the attention of Elijah and Elisha. It was difficult in Paul's time to restrain the spirits of the prophets within due limits, and it would well repay to read carefully his injunctions as he sets them out in 1 Corinthians 14. 26-33. Saul's moral nature was evidently weak and unbalanced, but this strange possession gave David his opportunity to escape.

Jonathan had considerable influence with his father, and for love's sake he was extremely anxious to effect a reconciliation between him and this fair shepherd-warrior who had brought such sunshine into his own life. In all probability he was David's sen-

ior, but in his pure and noble breast the fountain of love rose unquenched by the perplexity of his position.

David saw that Saul was implacable. There was but a step between himself and death in hot pursuit. One last attempt, however, must be made to ascertain his final attitude, and the opportunity of doing this was presented by the feast of the new moon, and Jonathan readily undertook the task, if possible, of mediator. The general outline of the scheme was arranged within the palace, but there were confidences so intimate, words to be exchanged so tender, a covenant so pathetic, a method of communication to be arranged so secret, that it seemed wiser to continue the conversation in some secluded spot where only the living creatures of the woods, that can tell no stories, could behold those flowing tears, or hear the outbreak of those manly sobs, which refused to be choked down. Some readers of these words remember similar experiences, but through such dark experiences few, comparatively, are called to pass; but such know, as these two men could not know, what the fellowship of Jesus means for broken hearts. Nor must we forget that these experiences fitted David to write his wonderful psalms. Much of the Psalter was born in those days.

We thank thee, O Man of sorrows and acquainted with grief, that thou also didst have thy Gethsemane! Thy sweat of blood indicated thy broken heart. Thou hast drunk the cup of sorrow to its dregs, and art touched with our tears and agonies. Come nearer, ever nearer, as Jonathan to David, that when we tread the dark valley we may know thee near!

Wednesday, 8th. 1 Samuel 20. 12-34.

Jonathan was evidently a deeply religious man, whose habit it was to live in the presence of the God of Israel, and it was in the reverent thought of him that he bared his heart to his friend. Surely the fateful field of Gilboa was already casting its premonitory shadow over his heart when he forecasted the future and entreated his beloved friend not to forget the claims of friendship and cut off his kindness from his house! In his anxiety he made him swear again, and afterwards proposed the ingenious and significant plan in which his skill at archery and his directions to the little lad would express by a swift telegraphy the secret which would either lift David to peace and safety, or thrust him into the depths of despair.

The arrows are still flying, as telephone or cable carries news and little lads still fulfil their unconscious ministries. How often they are "beyond"! Lives take their colors of light or shadow just because of a few yards less or more of the arrow's flight.

It was no child's play when he undertook in the sacred cause of friendship to approach his father, and probably he was not unprepared for the outburst which followed, though that was most virulent. In a paroxysm of passion Saul even attempted to take his life.

It is a noble act when a man or woman in some gay and frivolous circle where pride and fashion rule dares to take the part of some unpopular but righteous cause, or of some maligned but holy servant of God. But it is even harder in some circles when one dares to avow loyalty to our Saviour, and faith in the Bible. Like David, the old-time religion which our fathers loved is subjected to scorn, but for this very reason let us never flinch, but as we believe that our Lord will confess our name before his Father and the angels, and since we know by experience that the Bible is the Word of life, let us never be ashamed of our religious convictions! It is not that you wish to exalt your own goodness, or enforce your own beliefs, but that you wish to commend what has been sweet and wholesome for yourself.

Grant us grace, O Lord, we beseech thee, that in the hour of trial we may not fail thee, but may stand fast to our confession, even if we stand alone! And may the Holy Spirit give his seal to our testimony, that we may be steadfast, immovable, and always abounding in the work of the Lord!

Thursday, 9th. 1 Samuel 20. 35-42.

"The arrows are beyond thee." You have hoped against hope. You have tried to stand to your post. You have done your duty, pleaded your cause, sought the intercession of your friends, prayed, wept, agonized; but it is all in vain. The arrow's flight proves that you must go whither you may. Behind is the morning without clouds, before a lowering sky. Behind the blessed enjoyment of all that you love best, before the life of an outcast. But the message of those arrows cannot be evaded.

Yet there are things we never leave behind. David had inalienable possessions in the love of his friend, the devotion of the nation, the memory of God's goodness, and the consciousness of his abiding care. The counterparts of these in our own experience can never fade from our memory. They are woven into the fabric of our soul. But there is a purpose in our life. No chance governs its course. Let us believe that behind the arrow's flight there is the loving purpose of our heavenly Father! He is sending us away.

David little realized that this was the way to the throne. Only thus could the sentence whispered in his ear by Samuel years before be realized. This mountain pass lined with its jagged flints was the path to the happy valley. The nest was stirred up that he might acquire powers of flight. The precious wine of life was emptied from vessel to vessel to lose its rank flavor of "must." The trellis work was taken down that the plant might stand alone. Out of these experiences much of the Psalter was born.

The two friends parted, to meet only once again for a brief interval. The Lord would be between them as a uniting band: and it is helpful to remember, when we are parted from those whom we love, that the Saviour can be approached by either, and that the prayers will mingle in his heart. The Lord must ever be between those who love. They love in him. He unites hearts and hearts, hands and hands, lives and lives. He comes to us in our dark hours, saying, "Let not your heart be troubled . . . . trust in me!" To believe that he is ordering every detail, to know that his love is touched and moved, and that he will presently explain all in the radiance of fulfilled purpose, this is rest!

We thank thee, O Lord, who hast undertaken the care and guidance of our lives! We cannot see our way, but thou seest it. We do not know what is best for us, but thou knowest. Lead thou us on!

Friday, 10th. 1 Samuel 21. 1-9.

It is not always easy to our flesh and blood to keep in step with God. So David found it, and the first symptom was his remark to Jonathan, "There is but a step between me and death." Evidently his faith was beginning to falter, for nothing could have been more definite than the divine assurance that he should be king. He looked at God through the mist of circumstances, which certainly to the eye of sense were threatening, instead of looking at circumstances through the golden haze of God's present help.

Let us beware! The apostle John tells us that it is not enough to receive our anointing once, it must abide on us, as in our Lord's baptism the Spirit descended and abode on him. Perhaps David relied too much on what he had received, and neglected that close fellowship with God which is so needful.

In the afternoon of the day preceding the weekly sabbath David arrived at Nob, a little settlement of priests and their families around the Tabernacle. It was a peaceful, secluded spot, where dwelt eighty-six persons who attended to the services, and their families. Probably the great convocations had fallen into disuse, and the path to the sanctuary was trodden only by occasional visitors like Doeg, who came to pay their vows or be cleansed from ceremonial pollution. David led Ahimelech to suppose that he had been sent on a secret errand, and that he only required passing help, and a weapon in case he encountered brigands or others who might attempt to molest him. The unsuspecting priest was only too ready to further the king's son-in-law, but a chill struck to David's heart as he saw the dark visage of Doeg the Edomite, "the chiefest of the herdmen that belonged to Saul."

Ten miles beyond lay the proud Philistine city of Gath. To reach it he must needs pass through the valley of Elah, where he had achieved the great victory of his life. But how different the quiet courage of the shepherd lad facing Goliath and the fugitive who was depending on his own devisings, instead of casting all on God!

Let us ponder this lesson well! Lean not to thine own understanding, and God will direct thy steps! He has a secret place in which he hides the trusting soul.

Preserve us, O heavenly Father, from trusting in our own understanding! In all our ways may we acknowledge thee, and realize thy guiding hand! Preserve us from making our own plans and acting after the promptings of our fears! We are thine: do with us as thou wilt! In Christ's name.

Saturday, 11th. 1 Samuel 21. 10-15.

Behind David was an implacable foe. What worse fate could await him in Gath? He therefore made the plunge in the hope, probably, that the Philistines would not recognize in him the lad whose sling and stone felled their champion. Besides, even if they did not recognize him, might they not be glad to secure his help? It may be however, that they recognized Goliath's mighty sword hanging beside him, and the servants of Achish recalled the refrain which awoke Saul's suspicions. At once he realized his jeopardy, and saved himself by descending to an unworthy subterfuge. He counterfeited the behavior of a madman, and Achish dismissed him with the humorous remark that he had already as many madmen around him as he needed. It was an unworthy incident that need not have transpired if David had lived in God's secret place.

The Psalm of the Silent Dove, 56, refers to this episode, and a close inspection reveals many resemblances between the singer's circumstances and his touching words. There are three stanzas, which culminate in the same fashion. In 1-4 he turns to God from man, counting himself as a lonely dove far from its native woods. His heart misgives him because of the many against him, but presently climbs out of the threatening waves and stands on a rock with a new song, "I will not be afraid." In the second stanza, 5-9, he seems to wander from shelter to shelter. His tears fall thick and fast. His enemies outnumber the hairs of his head. Then suddenly we hear the voice of his returning faith ringing out the assurance that because God is for him all must be well,—"What can man do unto me?" In the last stanza, 10-13, his heart is fixed. The vows of God are upon his head. The morning breaks as he emerges from the dark abyss, and he once more regains the sunny uplands which he had so shamefully abandoned. Truth, purity, joy shall henceforward be the vesture of his soul.

We thank thee, O Son of God, that thou hast delivered our soul from death! Oh

keep our feet from falling! May we henceforth walk before thee with pure hearts and clean consciences, and realize what thou canst be to those who trust thee!

Sunday, 12th. 1 Samuel 22. 1-5.

This is a short portion, but it narrates a most significant and important departure in David's career. To return to the royal court and his wife was impossible, and he was fearful for his other relatives. There was no alternative apparently than to adopt the wild life of an outlaw. Two miles up the valley of Elah there was, and is, a dark cave, the entrance to which was cut in the face of the cliff. Thither he brought his parents, and thither also gathered a motley group of outlaws, who hailed him as their leader. But evidently he felt that this arrangement would not suit his aging parents, and with filial devotion he deposited them in the charge of the king of Moab. Neither they nor he could ever forget the romantic story of his Moabite ancestress Ruth.

The tidings of David's return and the story of the cave spread far and wide, and those who were sorely pressed by misery, poverty, and bitterness of soul gathered around him. An extended and most interesting account of these mustering forces is given in 1 Chronicles 11 and 12. These chapters probably group into one a movement which continued over several years. Their tempers were evidently turbulent and fierce, and it was no small task for David to reduce them to order; but ultimately they became the greatest fighting force of their age. May we not attribute a part of the process to David's harp, for many of his sweetest and noblest songs in the Psalter are dated from the cave? For instance, 34, 52, 56, 57, and 59. But however it came about, he gathered around him a force devoted to him in enthusiastic loyalty, resulting from comradeship in sun and storm and cemented by the music of his voice and zither.

In all this we find a graphic picture of the gathering of the church around Christ. Our Saviour in this age is creating his church largely out of the distressed and despised, and is seeking to fit them hereafter to reign on the earth.

Lord Jesus, we come to thee, hard pressed with sin, and need, and sorrow! We are not worthy to be called thine, but oh take us, teach and train us, and make us fit to rule with thee in those great days that are coming, when thou shalt have put down all rule, authority and power, and God is all and in all!

Monday, 13th. 1 Samuel 22. 6-23.

A child of God may be forgiven and restored, yet the consequences of his sin may involve suffering for many innocent lives. So it was in this instance. Saul was sitting under a tamarisk tree in Ramah, his servants grouped around him, and his spear in his hand. He sought to awaken sympathy by narrating the supposed wrongs perpetrated by David. Doeg took the opportunity of ingratiating himself by telling what he had seen at Nob. He said nothing about the unsuspecting innocence of the high priest, but so told the tale as to make it appear that he and his house were David's accomplices. That night the whole community was wiped out, with the exception of Abiathar who escaped, carrying the ephod.

When the trembling priest had told his story David addressed him in tender words. "Abide with me!" he said. "Fear not! He that seeketh thy life seeketh mine." But David was right glad to welcome him because of the rescue from the burning town of the sacred ephod, within which were the sacred diamonds which glistened with God's Yes and dimmed with his No. It was obviously a great gain to David to have at hand this priceless method of communication between Jehovah and himself. Gad was with him, representing the prophetic office: now Abiathar would be with him representing the priestly.

This reveals his habitual practice of waiting on God for guidance. He would not stir unless he knew that he was living in union with his divine guide. What a lesson for us! In Ephesians 2. 10 the apostle tells us that we were created unto good works, beforehand ordained of God that we should walk in them. But we are much more apt to act on impulse, or on the advice of friends. How much happier and safer would our life be if we more often consulted the "white stone" of Revelation 2. 17!

Teach us, O our Father, more constantly to seek thy guidance and walk in accord with thy will! Keep us from following the devices and desires of our own hearts! Teach us how we should speak or act that thy name may be glorified! In Christ's name.

Tuesday, 14th. 1 Samuel 23. 1-13.

When the inhabitants of Keilah appealed to David for help to save their harvest he went at once to their aid. Indeed, their appeal was corroborated by the divine seal of approval. Descending from the hill-country, he met the marauders in the plains, heavily impeded by their spoils, and brought all back.

It was a spell of sunshine in a dark and cloudy day, and must have been welcome. David, however, was not permitted to remain there long. The ephod disclosed the treacherous nature of the citizens, who evidently feared the vengeance which would befall them, as it had already befallen the priest-city of Nob, if they showed kindness to the fugitives. There was no alternative course: David and his men hastily left the

ungrateful city and went "whithersoever they could." They probably broke up into small parties, whilst their leader, with the more intrepid and devoted of his followers, made his way to the neighborhood of Ziph, about two miles south of Hebron.

Ingratitude is one of the basest of sins, whether exercised towards the Almighty or our fellow man. It needs to be most carefully exorcised from our hearts when we are attacked by it and find ourselves drifting away from old companions and friends. The bonds of friendship must be reverently respected, and as the old proverb puts it, "One good turn deserves another." We can understand the difficulty in which the citizens found themselves, but we state our belief that somehow they would have been delivered. But are we not in danger of perpetrating the same? We are quite thankful for all the mercies of our God, and especially for our salvation at the cost of Calvary, but when we are threatened, on the one hand, or coaxed, on the other, to act in disharmony with our high calling, are we not tempted to hold lightly by the cross and passion, and to truckle with worldly fashion for gain?

Heavenly Father, we confess with shame and sorrow that we have not sufficiently recognized our deep debt to thee in providence and grace! Forgive our lack of loving gratitude, and enable us to be true to our high calling without fear or favor of man! In Christ's name.

Wednesday, 15th. 1 Samuel 23. 14-29.

Ziph was the lowest ebb in David's fortunes. The king was searching for him every day with a malignity that made it evident that he was set on taking his rival's life. He maintained the formulas of devout religion, 7, 21, but secretly resolved to thwart the divine purpose. He also knew, as Jonathan told David in their hurried interview, that David would be king, but this did not abate his determination to take his life if he could. David had therefore every reason to fear that species of hatred which even set itself against the will of God. Tidings of this intended treachery compelled David to retire to the wilderness of Maon, and such was their accuracy that before David's beleaguered band could escape they found themselves surrounded by the foe, and their escape rendered impossible. Well was it that a breathless messenger burst in on Saul with the summons to meet a Philistine raid!

David poured out his heart in Psalm 54. He knows that God does not need many words, for it is not faith but a lack of faith which makes us employ much speaking; but one feels that there is a mingled air of faith and depression throughout his brief petitions. The psalm begins with a plaintive cry for help, but presently it breaks into thanksgiving for deliverance, as though it were already achieved. The name of God is both the source of his salvation and the theme of his praise. The psalmist utters no hard word about Saul. Whatever he may have felt and done, David pitied him with charity while he lived, and mourned for him when he died. In the midst of all the danger he looked forward to the time when he would utter songs of deliverance, and make glad sacrifices of praise.

Let us remember that the thought of our Father should underlie every cry for help, and crown every thanksgiving! His name, i. e., his nature, was declared unto us by the Son of his love, and how wonderfully it outshines all that David knew!

Great God, thou art our hiding-place in trouble! To thee we fly out of the storm, sure of a welcome. We pray thee for grace so to dwell on thine attributes, and thy love to man in Jesus Christ, that amid the storms of hate and malice that we may encounter we may preserve our equanimity and peace. In Christ's name.

Thursday, 16th. 1 Samuel 24.

From Maon David removed his quarters to the strongholds of the wild goats on the margin of the Dead Sea. On the western shore there is a little piece of level ground, covered with tropical vegetation. It is fenced in by giant cliffs, and a stream of tepid water drops from the limestone rock 400 feet above. Here David fled, and the touching episode of his meeting with Saul there has made the place memorable.

The psalmist set his experiences in this place to music in Psalms 57 and 143. The wilderness experience gave rise to other psalms all marked by the same metaphors, by the same consciousness of innocence, by the same appeals to the overshadowing wing of the Most High, by the same delicate references to Saul. Amongst these we may class Psalms 11, 13, 17, 25, and 64. What pathetic depths lie in these stanzas of petition! He does not seek to retaliate. He commits himself to him who judgeth righteously, and is assured that the righteous one will shelter him in the hour of trial, and ultimately bring out his righteousness as the light.

If any should read these lines who are unjustly maligned and persecuted, let them rest in the Lord and wait patiently for him to vindicate them! Some time may elapse before the strong, gentle hand of God is extended, during which they must carefully wear the robes of stainless purity and innocence; but presently God will arise and lift the poor out of the dust. The needy shall not always be forgotten.

His plaintive allusions to happier days broke Saul down. There were no words of reproach, no upbraidings, no hate for hate. Saul could do no other than confess himself in the wrong, but David dared not trust himself to protestations so often violated.

Help us, O Lord, to pray for those who despitefully use us and persecute us: and, whatever be their treatment of us, grant us the lowly and contrite heart, that we may subdue our enemies by love, and follow our Saviour's steps when amid the darkness of the cross he prayed for those who mocked and crucified him!

Friday, 17th. 1 Samuel 25.

Southern Palestine was exposed to border frays, and the farmers were only too thankful for the safety guaranteed by David's troops. It was natural, therefore, that these should receive their maintenance, and it was quite a generally understood custom that some remuneration should be added. David was, therefore, perfectly justified in sending ten young men to remind Nabal of his obligations.

This led to one of the most charming idylls of Scripture. Nabal was great in the lowest type of greatness. Not great in character, nor in liberality, nor in deeds of valor, but in the abundance of his possessions. But even his confidential servant confessed that his character was contemptible. In contact with this man David nearly lost his self-control, and was on the point of committing an act which would have been justified by the morals of his age, but would have left a lasting stain on his memory and record. In after years he must have been thankful to have been saved by the interposition of that sweet and noble woman Abigail. She must have suffered terribly in the earlier days, but how little she anticipated the radiant future which awaited her!

If these words are read by any similarly circumstanced, one caution is alone suitable, —you must stay where you are. Dissimilarity in taste and temperament does not constitute a sufficient ground for abandoning your present position. Dare to believe that God has permitted it all, and has some purpose in it which he will some day explain. Keep your nature unspotted and clean! Bide your time, and be like those fountains of fresh water which rise through the waves of briny oceans! If only the girls of the present day would leave the choice of their future husbands with God, making it their daily prayer that he would bring each to the man of his choice, and would dare to trust him, how glad would be their outlook, how gay their spirits, how at ease their comportment!

It is said of Wendell Holmes that he was once walking with the girl who became his wife,—and they already secretly loved each other. On coming where two ways met he asked her which they should take.

She said: "This way."
He replied: "Always?"
She said: "Yes."
Nothing more was needed!

Gracious Spirit, guide the young girlhood of our homes, by thy grace, that each may be led to the man whom thou hast fitted for her, so that each life hereafter may be rich in benedictions to husband, child, and society at large! In Christ's name.

Saturday, 18th. 1 Samuel 26.

At this place David had already been nearly caught. Once more Saul with three thousand chosen troops was on his track. Being aware of this new attack, he inspected the lie of the camp from an overhanging cliff. The wagons formed the outer barricade, then the soldiers, and in the innermost circle Saul and Abner. But the watches were badly kept, and no precautions were taken for the safety of the king's person. A sudden resolve seized David, and with two companions he made his way through the sleepers, and guided by the moonlight presently stood over the prostrate form of the king. With magnificent self-restraint he refused to use his advantage, though he knew that through Saul's death alone could the divine promise be realized.

Again we return to Psalm 37. It is enough for us to roll our burdens on the Lord, resting in him, waiting patiently for him, leaving him to pluck our feet out of the net in which they have become entangled.

The lesson for us here is that we must not rest on the advice of men who, like Abishai or Ahimelech, judge after the counsel of their eyes. We must not be guided by their specious suggestions, but by the living Spirit of God. "Son," says Thomas à Kempis, "endeavor with diligence that in every place and outward action thou mayest be inwardly free and master of thyself! Let all things be under thee, and not thou under them! Be lord and ruler of thine own actions, and not a slave to other men's advice! Live in the lot and freedom of the sons of God! Stand above things present, and be influenced by things eternal!" It is at all times wise to turn from the advice of our companions, and to ask the familiar question, "What would Jesus do?" Many of our foremost theologians and philosophers hold that we have a definite organ of the eternal in our heart, a spiritual faculty, which requires care and use and opportunity to develop. There must be a Urim and Thummim stone in every heart, flashing or dimming with God's Yes or No.

Help us, O Lord, to live in thy secret place, so that we may not follow the promptings of our nature, or the suggestions of our fellows, but listen to thy still small voice!

Sunday, 19th. 1 Samuel 27.

The best of us have our fainting fits when it seems impossible to hold our ground against the assaults of despondency and doubt. Such an experience seems to have befallen David at this dark hour. Saul seemed implacable. Notwithstanding his re-

peated pledges he was again on the war path with three thousand men. The task of providing for his followers and their families was becoming still more onerous. The likelihood of succeeding to the throne seemed less and less probable. Finally he crossed the frontier, and definitely made terms with Achish and the Philistines. He ingratiated himself with his new-found allies by circulating the report that he was destroying the border tribes of Israel, which were their habitual foes; but in point of fact he was pursuing that policy towards the scattered border tribes who were under Philistine protection. His measures against these were so drastic that none survived to tell the story or lift the veil of deceit under which he lived for fourteen months.

The whole narrative is a serious record of duplicity, utterly unworthy of a child of God who had sung those glorious anthems of faith and hope, the minstrels of the heart. It is an interesting fact that no psalm can be attributed to this period. The sweet singer is mute. Even though he may have secured some new measures, which bear the title of Gittith, it was impossible to sing the Lord's song in a strange land. We cannot learn the new song until we have come out of great tribulation and carry in our hearts some scars of heart-break. Our choicest poets learn in sorrow what they teach in song. In heaven they who have come out of earth's travail will outsing the angels who have never known what it is to come out of great tribulation.

Lord, keep us from going back from following thee! May we not make terms with thine enemies for the sake of peace! May we dare to suffer in the prison with Paul and Silas if only amid the smart of scourging we may make the prison walls resonant with psalms!

Monday, 20th. 1 Samuel 28. 1, 2; 29.

There is no doubt that this was a period of declension and relapse in David's life. The loving mercy of God still hovered tenderly over him. When we believe not he remains faithful, he cannot deny himself; and even when his servants are wandering he still encompasses their path and lying-down. If we turn, therefore, to 1 Chronicles 12 we shall see how strong and noble men were led to identify themselves with David's cause. The nation was weary of Saul's oppression and misgovernment, and turned to the son of Jesse as their one hope.

On the other side the Philistines suddenly resolved on a forward policy. They were aware of the disintegration which was slowly dividing Israel, and were secretly glad that numbers of mighty men were identifying themselves with David. They were no longer content with border hostilities, and resolved to take the great road along the Mediterranean, and to strike a blow in the heart of the land, in the fertile plain of Esdraelon, which has been the battlefield of the ages. This brought about a critical juncture for David, and when Achish turned trustfully to pledge him to accompany him he had no alternative than to reply with forced composure that he would most certainly fulfil his promise. But every mile of those fifty or sixty that had to be traversed must have added to his secret grief, though in his evasive reply he cherished a glimmer of hope that God would deliver him from fighting against his own people.

Even when our sin has reduced us to a false position we must still trust in God for deliverance, remembering the ancient promise that if his servants be scattered to the uttermost parts of the earth, and will turn to him, God will gather, and fetch, and do them good.

Deliverance came in an unexpected manner. The presence of David and his troop aroused the jealousy and suspicion of the Philistine leaders, who insisted that this alien contingent should not go into the battle. The king had to yield, but he little realized what relief came to David's heart when he heard the decision.

Ponder this scene if you have drifted into a false position! Avoid, of course, David's prevarication, but be encouraged by his experience, and still trust that your Father will find a way out!

We have erred and strayed from thy ways like lost sheep, and have followed the devices and desires of our own hearts, but forgive us, O heavenly Father, teach us what we should do, and extricate us by thy strong right hand! In Christ's name.

Tuesday, 21st. 1 Samuel 28. 3-25.

This is one of the most terrible passages in the Bible. We read it in awe. To such a depth mortal man may sink! Who could have supposed that the young manhood, which, at Saul's coronation, towered above all others in manly beauty, would ever fall to the ground in a witch's home, and commit suicide on the following day! And even worse, that the door was fast closed between his soul and the almighty lover of men!

We know too little of the unseen world to be able to unravel the story. These facts alone seem clear, that Satan prostituted the throne of an archangel, and in his fall drew after him a vast contingent of spirits, who kept not their first estate. The supposition has been hazarded that they became jealous when our race came into existence, and from that hour they have endeavored to ruin God's purpose of peopling his home with beings—ourselves—made in his image and after his likeness. Our material earth is evidently surrounded by the spiritual and eternal. It is a tiny island, which is open to the invasion of good and bad spirits; and just as our spirit may touch God's Spirit, so may it be affected by the wicked spirits who haunt the

spiritual spaces. Most of us keep the doors of mind and heart fast closed against these beings. Others are mad enough to hold fellowship with them through séances, table-rapping, and the like.

What an awful profession is that of a medium or witch, who is in touch with these wicked spirits which, as Paul informs us, infest the heavenlies, Ephesians 6. 12! That these spirits have information is quite obvious, and that men and women may become intermediaries is beyond doubt, but it is a fearful crime to make use of the medium, and by gifts of money to tempt man or woman into lower and yet lower depths. In this case, the witch was supposed to be in touch with Samuel, but more probably, she was in league with some demon, and with its help was evidently reading Saul's sentence off the page of destiny.

Almighty Father, may we ever draw near to thee in our hours of doubt and anguish! Thou knowest, and carest, and savest. Deliver us from the power of Satan! As Jesus bruised the serpent's head on the cross, so bruise him under our feet, and give us the victory through the Son of thy love! In his name.

Wednesday, 22nd. 1 Samuel 30. 1-20.

It was by God's great mercy that the Philistine lords demanded David's expulsion from the camp. It was equally a merciful providence that no man had been left to defend Ziklag: for when the Amalekites fell suddenly on the little town there was nothing to obstruct their will or excite their fear of pursuit. Evidently neither David nor his band would return from the war for months. There was therefore no need to exercise the usual precautions, and they could spread themselves over the ground, eating, drinking, and feasting.

In that dread hour, amid the various emotions that filled his heart, David suddenly sprang back to his old resting-place in God. When the people spake of stoning him, "David strengthened himself in the Lord." From that moment he was himself again, his old strong, glad, noble self. For the first time after months of disuse he bids Abiathar bring the ephod, and inquires of the Lord. His followers, whose loyalty and devotion had been strained to the utmost, suddenly swung back to follow his lead.

God takes strong methods of recalling his servants from periods of declension. Through the previous months there had been a break in the old happy relationship between the divine Spirit and the man after God's own heart, but now he felt the love of God forgiving his past relapse and reinforcing his soul with those noble qualities which had beat in the heart of the shepherd-minstrel, and were to reveal themselves again in the splendor of his reign.

It is a vital question with us all whether we are living in the old relationship to our heavenly Father which made our early life a morning without clouds, or whether the face of God is hidden from us through our declension of heart. Have we been strengthening ourselves in our own energy? Have we, by our comradeship with Achish, lowered our standard? Have we been following the stratagems of our own wisdom? If so, let us heed the clarion call to strengthen ourselves once more in humility and faith in the Lord our God!

Thou knowest, heavenly Father, how easy it is for us to drift away from thee, to follow the desires and plannings of our own heart, and to rely upon the arm of flesh! Call us back, we beseech thee, that once more thou shalt become our strong rock, our very present help, and the inspiration of our soul! In Christ's name.

Thursday, 23rd. 1 Samuel 30. 21-31.

On their way back to Ziklag the greed of his followers proposed to withhold all share in the rich plunder from those whose faintness had stayed them by the brook Besor. Then the strength which had come back to David through his union with God revealed itself, as he dared to stand alone against the whole of his troop, and insisted that those who had tarried by the stuff should share with the others who had gone down to the battle. Thus he who had power with God had power also with men.

Let all backsliders give heed and take comfort! These things were written aforetime for our instruction, that we through the comfort and instruction of the Scriptures might have hope.

We hazard the suggestion that Psalm 22 reflects the various phases of David's experience at this momentous time. It may be that the description of his own sorrows is a typical foreshadowing of that most awful hour in human history when our Lord cried, "My God, why hast thou forsaken me?" If so, the person of the psalmist fades away before the image of him, the anointed of God, the king of Israel, whose path to his dominion was so thickly strewn with solitary sorrow, reproach, and agony. It may be that the anguish through which the psalmist passed was a dim reflection of the sufferings of the Messiah through which he passed to kingship. The threat of stoning at Ziklag must have given such untold agony as to enable him to set forth in inimitable words the mystery of the unknown sufferings of Gethsemane and Calvary.

When he returned to Ziklag his first act was to send of the spoil taken from the Amalekites to the elders of all the towns on the Southern frontier which he and his men had been wont to haunt. Thus he acknowledged his indebtedness and secured their loyalty in after years. Let us never forget that the enrichment of the soul through sorrow and suffering must open depths of tenderness, thoughtfulness, and helpfulness to others who have aided us in hours of dark-

ness and peril! One of the most terrible sentences in the Old Testament tells us that "the chief butler forgat Joseph!"

What encouragement is afforded to sick or aged soldiers of Christ that even now, when their fighting days are over, they may share equally in the triumph and spoil of the great war! They have kept in touch by their prayers and sympathy, and shall be included in the awards of victory.

O Lord, we thank thee that thou hast so often brought us out of the horrible pit and the miry clay, placed our feet on the rock and established our goings! Thou dost not always chide, nor keep thine anger for ever. When we return to thee thou dost open thy treasure and enrich us beyond desert. Out of that enrichment may we supply the need of others!

Friday, 24th. 1 Samuel 31.

One of the saddest verses in Scripture is 1 Corinthians 9.27. No servant of God can read it without a shudder. That Paul should ever have imagined such a possible ending of his noble life starts the inquiry, "Can this ever apply to me?" Granted that the Revised Version modifies the force of the phrase to "Lest I should be rejected," yet even that word is ominous enough to make the most devoted worker pause in self-examination. That a person, an instrument, a weapon, which had done good work and proved to be useful in the past should be cast on the rubbish heap suggests the question passed round the table at the Last Supper, "Lord, is it I?"

Saul at the outset of his life had everything to justify the choice of the nation. Chosen by Samuel, splendid in physique, with a modest humility that hid himself on the day of his election as king over Israel, a born leader of men as the beleaguered city of Jabesh-Gilead acknowledged! Alas for his record, written in dust, perishing by his own hand, and only redeemed from absolute ignominy by the sweet strains of David's lament! It seemed as though the psalmist were the only true friend left to discover the traces of incipient nobility which had been crowded out by his insensate jealousy.

We need to search our hearts as with lighted candles in order to discover if there should be any trace of such jealousy or passion as finally consumed all that was high and noble in Saul's character.

Let those of us who think we stand at a safe distance from the edge of this precipice ask the Holy Spirit to reveal to us any wicked way that may be the seed germ of such a harvest! The one way of meeting the inveteracy of jealousy is to insist on thinking, saying, and doing some kind thing for our rival, who may be the cause of our drifting from the perfect spirit of love. Dare to speak kindly of him! Dare to do him a good turn! Dare to insist that he or she should be introduced by you to the love and admiration of your friends! Take strong ground with the demon who is endeavoring to poison and wreck your character! Above all, keep lifting your heart to Christ, that he may pour his love into the dark pool of jealousy until in your character the Dead Sea may become a lake of beauty and fertility, reflecting heaven's canopy of peace and love.

Lord Jesus, thou knowest how evil our hearts are, and how readily they become infused with passion and hatred! Grant us thy grace, that instead of the thorn may come up the fir tree, and instead of the briar the myrtle tree, and these shall be to thee an everlasting sign of thy all-conquering grace!

2 SAMUEL.

Saturday, 25th. 2 Samuel 1. 1-16.

Two days had passed since their return to Ziklag. What had happened during the awful experience of the Amalekite raid? When they left the Philistine camp a decisive battle was imminent, and how had it sped? That was the grave concern of the hour. On the third day a breathless man rushed into David's presence with the awful tidings. The heavy cloud which had overcast his life had broken. He had no further fear for himself. But a threefold horror had taken its place. For the whole day he seems to have been stunned and unnerved by the news. In the evening the young man was again brought before him. When Saul was in his power in the wilderness his heart had smitten him because he cut off a piece of his robe, but here was a man who on his own confession had taken the king's life!

Note that reverence for "the Lord's anointed"! Oh that such sensitiveness at whatever touches the crown rights of our Lord were more habitual!

It is most interesting to contrast the behavior of the two young men mentioned in these two chapters. Saul's armor-bearer was also a young man. He was doubtless proud, as were all his family, that he had been chosen for his position. For him Saul had no faults. Was he not the Lord's anointed? And when his liege lord committed suicide he took his own life, that in that other world he might still minister to Saul and his sons. In his confused thinking he wanted to be with Saul in life or death.

Is it unreasonable to see in his loyalty a touch, on a much lower level, of those great words of the apostle, "To me to live is Christ and to die is gain"; "I am in a strait betwixt two. It would be much better to depart and to be with him"? In our best moments do we not all feel that? But, thank God, we are not called to make the choice! In this life also we may stand beside our Saviour in the battle, and here also we may, through our daily dying to self, share in his glorious and eternal life. Only

beware of self! The Amalekite did not kill Saul, but his boast that he did canceled all else.

O Spirit of God, we pray thee to teach us to love our Saviour with a consuming love, that our religious life may be one deep fellowship with him, and that we may be able to say with one of old, In what place my Lord the king shall be, whether for death or for life, even there also will thy servant be! In his name.

Sunday, 26th. 2 Samuel 1. 17-27.

"The Song of the Bow," in which David expressed the tumult of emotion which the tidings of Saul's death had occasioned, was first taught to and sung by the children of Judah, and has since passed into the literature of the world as an unrivaled model of a funeral dirge. "The Dead March in Saul" is a familiar strain in every national mourning, but long before Handel's day "the Song of the Bow" had gone around the world.

The greatness of Israel's loss is brought out in the forecast of the exultation with which the daughters of Philistia would welcome their returning warriors. A lasting curse was invoked on the wild mountains where the shield of the mighty lay, stained with gore and dust, but their owners had given a noble account of themselves by shield and bow before they fell. The psalmist then breaks into pathetic reminiscences of the old friendship which had bound him to the departed. He forgets all that he had suffered, and dwells only on the ideal of Saul's early manhood. "Lovely and pleasant" is the epitaph which he inscribes on the memorial cenotaph.

For Jonathan there was a special stanza. His friend was mighty in battle, but he was more sweet and tender than woman's love. He was a brother soul. Every memory of him was pleasant, like a sweet strain of music or the scent of a fragrant flower. A knightly nature was his, dreaded by the foe, dearly loved by his friends. Terrible as a whirlwind in battle, but capable of the tenderest love!

Words fail to express what one feels in reading this sonnet. Nothing in David's life more clearly reveals his generous and noble heart. We cannot wonder that the Psalter has become the song book of mankind. We realize that the Holy Spirit must have exercised a wonderful power over his nature, enabling him to forget the years of misery caused by Saul, and to pour the fragrance of his forgiving love on all subsequent time. We realize that this was due not only to the fragrance and sweetness of his nature, but to the infusion of the love of God.

Surely we may covet this for ourselves! Too often we are content with promising to forgive, but we do not forget the injuries perpetrated against us. Too often we are content to utter kind words about our detractors which do not express the true sentiments we cherish. But was not the love of our Saviour like this when he pleaded for the forgiveness of his murderers? Let us humbly ask that there may be wafted into our heart the same fragrance that this poem exhales, and which Christ's parched lips uttered from his cross!

Lord Jesus, we earnestly pray that we who enjoy so much greater privileges than fell to David's lot may realize all those fruits of the Spirit which were so manifest in him! May they perfume our characters, and enable us to realize the spirit of this noble song!

Monday, 27th. 2 Samuel 2. 1-7.

David's first steps to the throne, promised him of old and now within his reach, are remarkable, indicating the repose of his heart in the will and guidance of God. All through those weary years of waiting he had quieted his soul and left God to develop his plan, and now his first step was to inquire of the Lord, "Shall I go up to any of the cities of Judah?" He would do nothing in this crisis of his fortunes, when what had been a long-drawn-out hope seemed to be crystallizing into fact, until his shepherd should lead him. No one knew better than he the importance of striking at once, but he held back his own nature, and the impatience of his followers, until God should give him clear directions. So he kept the vow of one of his earlier Psalms, "My strength, on thee will I wait," 59. 9.

When the divine oracle directed him to proceed to Hebron he does not appear to have gone in any sense as a leader or king, but to have settled quietly among the people and waited until the men of Judah came and under the divine prompting anointed him as king. He had been anointed by Samuel in his father's home. He was now anointed king of his own tribe. After seven years he would be anointed as king of the whole nation. Thus we should seek for ourselves perpetual renewals of the guidance and anointing of the divine Paraclete whenever we are anticipating some new program of service.

It was also a graceful act on David's part to send a congratulatory message to Jabesh-Gilead. The fact of their chivalrous rescue of the bodies of Saul and his sons made no difference. He thanked them for the love they had shown to the house of Saul. Though their heroic act might imply their refusal of himself as Saul's successor, yet he honored their splendid deed.

We thank thee, O Spirit of God, for recording these noble traits of thy servant David! Forgive us that with our greater privileges we fall so far beneath his ideals! Teach us to walk worthily of Christ, unto all pleasing: and especially enable us to wait patiently on the unfolding of thy will! In Christ's name.

Tuesday, 28th. 2 Samuel 2. 8 to 3. 5.

For seven years and a half David ruled as

king in Hebron. Joab and Abner seem to have been responsible for the fighting. During that period he preserved the same spirit of waiting expectancy which, notwithstanding the natural eagerness of his spirit, kept him on the watch for the movements of the divine hand, as Eastern servants for the hand of master or mistress. In fellowship with God he awaited the further unfolding of the divine will. This reminds us of our Saviour who sits at the Father's right hand till all is ready for his final coronation, when the kingdoms of this world shall become his, and he shall hand them to the Father, that God may be all in all.

The list of his children born in Hebron occurs here in the heart of the story of the conflict between Joab and Abner, and reveals the quiet domestic life spent amid the vehemence of the storm.

Hebron means fellowship. David waited on God to level all difficulties, remove all obstacles, and smooth his path to his supreme enthronement over a united nation. In the meanwhile his forces were continually increasing: see 1 Chronicles 12. Even Benjamin, Saul's own tribe, sent some of its famous archers. Manasseh and Gad, from the highlands on the east of Jordan, sent recruits.

We are so impetuous! The rapidity of life is too absorbing for many of God's servants in the present day. We are so busy that we have too little time for prolonged waiting on God. We pile engagement on engagement. We think ourselves indispensable. Thus life flows past. But the essential condition of really successful service is to remember Luther's words, "I have so much to do today that I can never get through without three hours of prayer." After all, it is in quietness and confidence that we find our strength.

Lord Jesus, quiet these impulsive, busy, restless hearts into a peace wherein the springs of thy life and strength shall arise into a quiet and overflowing force! In our quietness may we learn to walk without fainting, as well as to mount up with eagles' wings!

Wednesday, 29th. 2 Samuel 3. 6-39.

For many years Abner must have realized that he was fighting against God, 8, 10. He came finally to see that there could be neither prosperity nor peace till the kingdom was united under one head. The startling attitude of David must also have surprised him. Clearly he was so sure of God's work on his behalf that he was awaiting the divine fulfilment of his promises. All thoughtful men, apart from mere partizans, must have longed to return to the old unity. And finally an episode in the royal palace brought matters to an issue, and Abner took the decisive step of negotiating with David. To delay meant exhaustion and the risk of revolution.

David's generosity shone out at Abner's funeral, as at Saul's; and it has been truly said that there is no more beautiful picture in history than his following the bier of the murdered man, who, since the day of Goliath's overthrow had been his foe. His elegy, as in the case of Saul, was extremely beautiful; and it is not to be wondered at that the whole nation was deeply moved by David's tribute and behavior. As in the case of Saul, the psalmist seemed oblivious to his personal wrongs, and to have seen only the knightly character and sterling worth of his opponent.

This is a notable trait in some whom we have known. A woman, at her husband's funeral,—he having been cruel, improvident, and unfaithful,—has uttered words of palliating love, based on the memory of far-away days when life was young before he came under the blight of evil companions,—"He meant right, but his mates dragged him down!" Let us cultivate this habit! Let us ever be on the outlook for whatever things are as in Philippians 4. 8! It is so often true that there is a soul of good even in people and events which appear only evil.

We pray thee, O Lord, to endue us with the precious gift of love which bears, believes, hopes, endures, and never fails: and through this love may we have the opportunity of leading many to become worthy of their high calling, and by thy grace to realize their noblest possibilities! May we also learn to impute righteousness!

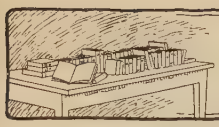
Prohibition: Its Industrial and Economic Aspects, by Herman Feldman. D. Appleton and Co., New York. 415 pages. $2.

Unquestionably this book must be reckoned with by wets and drys alike in all future discussions of prohibition.

The author is assistant professor of Industrial Relations in Dartmouth College. He has tapped some 2000 persons to get the information presented in condensed form and statistics in this survey,—government officials, industrial concerns, trade association secretaries, insurance agents, brewers, distillers, trade union agents, and many other classes who ought to know. It is as near a general estimate as one can expect to get.

Note that only the industrial and economic aspects of the problem are analyzed!

Every page is full of data upon the consumption and purchasing power of the people, and production in industry. Twenty lines of research are given chapters. Then the author briefly states his findings. Certain economic disadvantages of prohibition, as it hit brewing and liquor selling, farmers, taxation, etc., are regarded as temporary and already absorbed. The advantages are far more real and widespread. But the benefits, the author concludes, are insecure unless prohibition is properly enforced.



Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Biblical Studies.

Christ in the Hebrew Alphabet, by John Macmillan. Marshall Bros., London. 160 pages. 3/–.

Hear what the author, a U. F. minister in Glasgow, has to say!

"The plan of this book is to find wholesome, edifying, suggestive teaching in the meaning of each letter of the Hebrew alphabet. There is nothing fanciful taught here, but only what can be substantiated by our Lord's own words and those by the inspired writers of the Bible.

"The plan is to show to the glory of God that even the very letters of the Bible are full of meaning to the believer."

Fourteen pages of "Introductory Remarks on Verbal Inspiration" use the word inspiration confusedly, and are argumentative. We give you one guess as to the author's position on verbal inspiration. To find out his views on the Hebrew letters you must buy the book.

Heights of Christian Unity (The), by Doremus A. Hayes. Abingdon Press, New York. 271 pages. $1.75.

This formal treatise by Prof. Hayes reviews Bible teaching about Christian unity and the unfortunate history of schism down the centuries. Part I is on Fundamentals; Part II on Hindrances such as organization, forms of worship, and creeds; and Part III on Helps like humility, forbearance, leadership of the Spirit. A broad grasp of the subject down to date is evident.

Pilgrimage to Palestine (A), by Harry Emerson Fosdick. Macmillan Co., New York. 332 pages, with map. $2.50.

It was to be expected that Dr. Fosdick's book based on a four-months' stay in Egypt, Palestine and Syria would be of surpassing interest. It is just that, and largely because it is conversational. There is a constant flow of historical and geographical information, and of personal observation and thought, but it is all readable. Dr. Fosdick captivates his reader as he does one who hears him preach by his frank and lucid style.

The plan of the book is, in the first chapter a survey of "The Lie of the Land." The familiar facts are newly put, as when we learn that Moab can be seen from Bethlehem, "the most conspicuous element in the eastern landscape," so that Naomi was only 30 miles from home, and Ruth had had a constant view of Bethlehem all her life from her native hills. So Hannah at Ramah was only 15 miles from Samuel at Shiloh.

Chapter 2 gives "The Background of History." A list of "Approximate Dates for Palestine" begins at the end of the paleolithic age, 10,000 B. C. Then follow eight chapters in which Dr. Fosdick relates the story of Palestine in successive eras from Sinai to the present day. A chapter next unveils the ghastly picture of Christianity in Palestine,—monasticism, militarism, and mummery. "Palestine Tomorrow" tells something of the efforts of Zionism and future prospects.

Dr. Fosdick is plain-spoken as to the crudities and impostures everywhere rampant. He puts it this way: "A thoughtful visitor makes up his mind that nothing in Palestine under a roof is much worth seeing, and nothing in Palestine out of doors is not worth seeing." In other words, they have built shrines and churches at every traditional or faked spot, but the natural features of the Holy Land are unchanged,—the hills and valleys, the seasonal beauties of landscape and the arid deserts.

There are no illustrations, and only one map of Palestine and the peninsula of Sinai, embellished by an artist's imagination. Is the spelling "Wilderness of Paron" intentional or a blunder?—F.

Plastic Age of the Gospel (The), by Andrew C. Zenos. Macmillan Co., New York. 264 pages. $2.75.

The professor of Historical Theology at the McCormick Theological Seminary, Chicago, here gives a most significant book. In orderly and convincing fashion he expounds the teaching of the Christian message as it was formulated during its first century by its divine founder and his chief followers. The treatment has four divisions. Twelve chapters are given to the mind of Jesus, the first four dealing with the antecedents and background and the last eight with the leading doctrines of his gospel. Five chapters are given to the earliest apostolic message, eight to the Pauline interpretation, and four to the Johannine theology. The reader is led into a deep appreciation of the gathering power and momentum of the spiritual witness of the early church.

It is difficult to praise this book too highly. One feels that it presents a complete apologetic in this age for evangelical Christianity, at once loyal to its finest traditions and aware of every added phase of truth revealed through the keen and unwearied scrutiny of modern scholarship. It was out of more than 30 years of teaching ministerial students that this book was born. It is the carefully considered expression of a man who has had long dealings with the mystery of our faith in the class room, in the pulpit, in pastoral matters, in the administration of official ecclesiastical affairs, in the beauty of

home life, and in the privacy of his own closet. The style and thought are distinguished by clarity from the first page to the last. The book does not have an awkward sentence or an obscure paragraph.

No earnest worker in the kingdom can fail to gain a steadying and balancing message as he gives it careful study. Especially is this book to be commended to all pastors who feel the need for taking time off from the multiplicity of practical demands to give themselves to a period of meditation over Christianity's essential message.—F. F.

Religion of the Semites (The): The Fundamental Institutions, by the late William Robertson Smith, edited by Stanley A. Cook. Macmillan Co., New York. 718 pages, with frontispiece. $3.75.

Back in 1889 Prof. Robertson Smith gave a course of lectures at Aberdeen which was published in the first edition of this book. It was the opening of a new vein of research. A second edition followed in 1894, and now a third edition appears.

The present editor says that modern criticism has forced an entire reconsideration of Robertson Smith's arguments and theories, so in a 38-page Introduction he covers this ground, leaving the original matter practically intact.

Some Last Hour Reflections, Recording the Solemn Condition of Affairs on Earth in the Year A. D. 1927 as Viewed from the Prophetic Sections of the Word of God, by Arthur E. Ware. Marshall Bros., London. 106 pages. 1/–.

This writer on prophetic truth figured that the fall of Judah began in 606 B. C. when Nebuchadnezzar first besieged Jerusalem, taking Daniel and others captive. Not until 587 B. C., however,—19 years later,—was the final blow delivered, the city and Temple burnt, and the remnant of Judah carried into captivity. Now add the "seven times" of Daniel,—seven prophetic years of 360 days, equal to 2520 years,—and get the dates 1915 and 1934 A. D. as the years of the termination of Gentile dominion.

1927 was one "week" back from 1934, hence it was to have been the time of the translation of the church and other prophetic events.

The program seems to have miscarried, but one who wants a deliberate discussion of prophecy and its fulfilment in these days, including several features that seem to be more valid than the above, will be glad to read this book.

Story of Jesus as Told by His Four Friends, Matthew, Mark, Luke, John (The), by Helen Barrett Montgomery. Judson Press, Philadelphia. 284 pages. $1.25 net.

The title seems a little odd, but this is not a harmony of the four Gospels, nor is it the

Mrs. Helen Barrett Montgomery

text of the Gospels woven into one strand. Some duplicated verses are not quoted, and many passages appear more than once. The general arrangement of the matter is topical. Thus there are sections on "Jesus' Teachings in Regard to the Sabbath," "Jesus' Table Talk," "Stories of the Tenderness of Jesus," and the like, in addition to the usual chronological divisions of his life.

The translation is the author's own as in the recent Centenary Translation of the New Testament. The large type, the subsections with illuminative headings, and other features make it a most useful form of the story of the Gospels.

Student's Gospels (The), by Shailer Mathews and Edgar J. Goodspeed. University of Chicago Press, Chicago. 193 pages. $1.

A harmony of the Synoptists in Goodspeed's translation of the New Testament, together with his translation of John separately "as an interpretation given Jesus by the third generation of Christians." They seem rather cocksure out at the University of Chicago.

Religion and Morals.

America's Future Religion, by Joseph A. Vance. Fleming H. Revell Co., New York. 160 pages. $1.25.

A series of seven sermons by the pastor of the First Presbyterian Church of Detroit, and in the original form they were broadcast by WWJ of the "Detroit News."

The author begins with a discussion of "The New Day for Religion," and closes with a forecast of "The Twentieth Century Christian." Between them there is a consideration of the present religious condition in America, Roman Catholicism, the Jew as a factor in American religious life, and the present situation of Protestantism in this country.

They are optimistic. Indeed, this quality is as characteristic of the author's utterances as are his energy and vigorous speech. The reader at times finds that the author has al-

lowed this inherent quality of his disposition to carry away his judgment and to predetermine his decisions. In spite of his undeniable seriousness, there is left an impression that the discussion has been superficial.

Perhaps almost the last word in the book gives a fairly adequate idea of the spirit and manner of the whole:

"America's religious life is not headed for the scrap heap. Efficiency in business is being more than matched in our nation with reality in religion. Some things are being discarded, and some things are being neglected, but who of us would really like to go back to the religious life of any century that lies behind us? The 'good old yesterdays' have given birth to a better today, and we have God's Word for it that we are traveling toward a better tomorrow."—W. O. S.

Christianity or Religion? A Study of the Origin and Growth of Religion and the Supernaturalism of Christianity, by Arno Clemens Gaebelein. "Our Hope," New York. 176 pages. $1.50.

A challenge by this well posted Bible student of the loose talk and thinking that is rampant today on the subjects of religion and Christianity. Sixty pages give the popular views on the origin and development of religion as exploited in books having large vogue, then Dr. Gaebelein shows the true origin and growth of religion as revealed in the Bible, also the Bible view of Christianity.

Everyday Religion: A Book of Applied Christianity, by John Timothy Stone. W. A. Wilde Co., Boston. 267 pages. $1.50.

For some years Dr. Stone has conducted a department in a religious weekly giving friendly homilies and anecdotes illuminating everyday topics like "Courtesy in Business," "The Sense of Humor," "Good Reading," "How about Sunday Amusements?" Some 75 of these are gathered into this collection. They make enjoyable reading, and profitable.

Morals in Review, by A. K. Rogers. Macmillan Co., New York. 456 pages. $3.50.

This thoughtful and meaty volume, whose title is perhaps not quite felicitous since the material reviewed consists of ethical viewpoints rather than practical conduct, does not purport to be a "fully competent history" of ethics, taking account of numberless "sorts of facts," but essays the less exciting task of studying the terms that the ethical experience has been employing, and of clarifying the ethical experience by and for the thinker.

Dr. Rogers, who is well known as a keen and well-read historian of philosophy, seeks to isolate the more significant contributions to ethics which have left a definite mark on the thought of the day, while admitting that his selective judgment in this field may not always have been sound. No attention is paid to Oriental ethics, but the discussion begins with the Greek ethics, the first chapter presenting a sketch of Socrates. Plato, Aristotle, Epicureanism and Stoicism receive some notice. The ethics of the church is scantily treated (under the head of Thomas Aquinas), and the beginnings of modern naturalism are ascribed to Hobbes. The chapter on Spinoza, in this connection, is a piece of remarkably interesting analysis. Under the caption of metaphysical ethics the great three, Kant, Fichte and Hegel, are criticized, with some mention of Schopenhauer. Scientific ethics, which is on a decidedly lower intellectual plane, is touched off with a brief mention of Spencer, Huxley, Comte, and a few other lesser lights.

In a readable postcript the author points out the criticism which the history of speculative ethics as a whole suggests is in terms of the conflict, fundamental in man's intellectual progress, between authority and freedom. The later agreement—in which the traditionalist, the idealist, and the "scientific" ethicist join,—that the standard of morality is to be found in the social welfare raises some difficult questions, as, for example, What is to become of personal preferences and judgments? The conclusion, then, is that while society has its claims to make, the existing situation urgently calls for a reinterpretation of the nature of those claims. The social welfare needs to be restated in a way to "divest it of its abstractness and remoteness, and of its exclusive connection with security and smugness," so that it will be seen to be the promotion of the welfare of a great variety and number of men who have many interests in common, and yet each possessing a personal complexion and a right to become individually developed. To this consummation this piece of able analysis makes a valuable contribution.—C. A. S. D.

New Studies in Mystical Religion, by Rufus M. Jones. Macmillan Co., New York. 205 pages. $1.75.

These are the Ely Lectures delivered at Union Theological Seminary in New York in 1927. Anything from the pen of Dr. Jones is worthwhile. This book in its spiritual appeal deserves a high place in the religious books of the year.

Dr. Jones pleads for the reality of the soul's experience of God. "The spectrum has its ultra red and violet rays, which are just as real as red and violet though we cannot see them; and there are sane rational persons who believe they can in a similar way extend the domain of their life experiences beyond the frontiers of that region within which sense knowledge feels at home." "Mysticism is based primarily on the faith that God and man are essentially interrelated, that there is something of God

Dr. Rufus M. Jones of Haverford, Pa.

in man's inmost being, and that all men and women too may become revealers of the life and spirit."

These quotations suggest the theme: a plea for the reality of the mystic's upreach into a region untouched by a careless, unthinking crowd who perchance are minding earthly things. Dr. Jones believes that this sense of God should be definitely cultivated in our colleges, and adds that "seminaries where ministers are trained should be nurseries of mystical life and experience."

The contents are as follows: Mystical Experience and the Abnormal; Mysticism and Asceticism; Mysticism and Religious Education; Mysticism and Organization; The Testimony of the Soul.—S. C. H.

Religion and Social Justice, by Sherwood Eddy. George H. Doran Co., New York. 210 pages. $1.50 net.

In a personal statement 15 pages long Mr. Eddy voices his discontent with things as they are, and tells what he and his wife have done to bring their life into obedience to Jesus' teachings. Having shown his sincerity in this matter, he leads to a discussion of Economic, Racial, and International Problems, the Redemption of the Social Order, and the Problem of Religion.

Mr. Eddy has carved out an individualistic path these many years. He has had plenty of firsthand experience and research into the problems he tackles. Is he farther-sighted than the rest of us in his ideas for a better world?

Religious Attitude (The): A Psychological Study of Its Differentiation, by Angus Stewart Woodburne. Macmillan Co., New York. 353 pages. $2.50.

As Dr. Shailer Mathews intimates in a commendatory preface to this interesting work, Prof. Woodburne enjoys a peculiar advantage in treating this theme of religion from the fact that he has not only the insight and technique of the academician, but also the informing experience which comes of a personal acquaintance, face to face, with Hinduism in Madras. This is not the first instance of philosophy or science flourishing on missionary soil, and we hope it will not be the last. Moreover, while there has been much study of primitivity, that is, of the practices of uncivilized peoples, there has been little examination comparatively of the beliefs and ways of the more complete religions.

Prof. Woodburne seems to approve the viewpoint of William James that there are religions, not religion,—which is true, of course, only in the sense of phenomenal variety, since if there be no unity and similarity in the religious experiences of mankind religion will be the sole province in the world where order does not prevail. It is a fact, no doubt, that as this author says psychology shows that "religion has taken its rise within the field of man's social attitudes towards the extra-human environment." Attitudes, which are defined as dispositions to attend or act, are regarded as "the unifying tendencies of conscious life," and include the "organization of experience." A clear distinction is made between religious attitudes and scientific method.

The general subject is treated under the six heads, The Psychological Method in the Study of Religion, and the Relations between Religion and Magic, Science, Art, and Morality. In the concluding chapter religion is differentiated from other social facts. It is held that the sustaining elements of the great theistic religions are of a social nature. The religious attitude, however, is evaluational, and its goal is union with God. Even the crudest, most primitive religions have been called upon to make adventures.

It might have been better if in this valuable book it had been more clearly shown how Christianity is to lead in that advance. —C. A. S. D.

Wrestle of Religion with Truth (The), by Henry Nelson Wieman. Macmillan Co., New York. 256 pages. $2.50.

The rather obscure title of this thoughtful book seems to refer to the question which few people ever raise, Has religion any necessary connection with truth? To this query two answers have practically been given, namely, that religion has nothing to do with truth, or it has all the truth it needs. The ceremonialist acts on the basis of the first answer, the unprogressive traditionalist accepts contentedly the second proposition.

Of course the discussion turns largely on what is meant by "religion." Mr. Wieman assumes, without proof, that most religion "most of the time, both within Christendom and without, has blinded men to facts, has magnified illusion, and has hindered men from making adaptation to things as they are." It might be as true to affirm the exact contrary of this, namely, that only in lands where the Christian religion has been professed and in a measure at least followed

Many times the reading of a book has made the future of a man.—Emerson.

have inquiry, research, art and culture attained a high degree of development. Indeed Mr. Wieman, who is not sceptical, precisely affirms that "the hope of the race lies in religion."

His book, which is a compilation of papers, addresses itself to the question how religion and intelligence can correlate, the discussion dividing into the two Parts, Method of Religion and Concepts of Religion. His style lacks clearness in spots, but many suggestive statements are made, such as:

"The quack progressive is the man who thinks he can be progressive without being conservative. In truth he is a fanatic. He lacks that breadth of vision and depth of insight which only the past can teach him";

"The twofold problem of how to perceive God and how to make proper adjustment to him are both matters of habit formation";

"Constant physical association with our fellows tends to make us superficial. We are so constantly jerked about in adapting ourselves to the transitory and superficial matters that we never have a chance to discern the deeper needs and yearnings of the heart."

Two of the most interesting chapters are entitled "How We Are Remade" and "How Religion Cures Human Ill." A passing reference is made to Whitehead's principle of "concretion," which has to it about as much as one puts into it. Philosophy is shown to have its place in clarifying and systematizing concepts, but philosophy "can never take the place of religion." On the whole, "religion" emerges from this discussion not with wings clipped, but with pinions enlarged and innervated.—C. A. S. D.

The Church.

Church in the Changing City (The): Case Studies Illustrating Adaptation, by H. Paul Douglass. George H. Doran Co., New York. 453 pages, with diagrams. $4 net.

One more of those surveys conducted by the Institute of Social and Religious Research. This time 16 city churches that have adapted their work to changed local conditions are analyzed and psychoanalyzed so that others may know their successful methods.

Church and the Country Community (The), by Edwin V. O'Hara. Macmillan Co., New York. 115 pages. $1.25.

The chief thing to note about this book is that it is a Roman Catholic attack on the rural problem that Protestant agencies have been working on for many years. At last the Roman church realizes its lack of hold on the country, and its dwindling rural parishes.

The book is snappily written, and most of the material applies to all churches. "Catholic Principles of Land Ownership," "Catholic Rural Action in Europe," "The Catholic Farm Woman," and a few others of the 15 chapters are more specialized.

Evangelistic Church (The), by Frederick Eugene Taylor. Judson Press, Philadelphia. 232 pages. $1.50.

Dr. Taylor is pastor of a leading Baptist church in Indianapolis. For some years he gave his time to evangelistic work, and he has carried evangelistic fervor and method into his church work.

This book discusses ten aspects of the subject, explaining what the author wants to promote, how to use prayer and personnel, special training and preaching, soul-winning as a privilege and an obligation, etc. The churches surely need the kind of blessing Dr. Taylor advocates.

Our Church: A Course of Study for Young People of High School Age, by John Leslie Lobingier. University of Chicago Press, Chicago. 121 pages. 75 cents.

Thirty lessons covering the why of our churches, their life, ordinances, work at home and abroad, membership for young people, etc. There are questions for discussion, and blank spaces for notes.

Rural Religion and the Country Church, by Warren H. Wilson. Fleming H. Revell Co., New York. 141 pages. $1.25.

The author is director of the Town and Country department of Presbyterian National Missions, and he writes from wide experience. He has a catchy manner, as may be inferred from some of the chapter titles: "Teaching Christianity through a Grain of Rice," "The Sexton's Holy Calling," "Will the Farm Survive?" "The Return of the Dominie."

Worship.

Christian Worship and its Future, by G. A. Johnston Ross. Abingdon Press, New York. 110 pages. $1.

This little volume contains the Merrick lectures at Ohio Wesleyan University for 1926. There are five of them.

The author expresses concern especially as to the future of worship. He calls attention to the widespread interest in the subject of worship which is a characteristic of the immediate present. He indicates its presence both in this country and in Europe. He finds a special significance in the tendency to liturgy exhibited on the part of non-liturgical churches, and, on the other hand, in the quickened interest in the practices of the Society of Friends. He appears to think that all this means some definite change in the character of our Protestant worship.

He more than intimates that the important part of his message is the latter part, in

which he ventures a hope that the worship of the future may have, first, "a more adequate conception of God"; second, that it will be "an outgoing not of our intellect only, but of our whole nature"; third, that it will be characterized by "gladness"; fourth, that it will use silence; fifth, that it will be "internationalized"; sixth, that the hearts of the people will by it be turned once again to the cross of our Lord and Saviour Jesus Christ.

It is a suggestive discussion.—W. O. S.

Curriculum of Worship for the Junior Church School (A), Volume III, by Edna M. Crandall. Century Co., New York. 354 pages. $2.

Memory work seems to be emphasized in this new volume by Miss Crandall: that is, she feels that to gain a permanent worshipful impression upon the young it is desirable to get them to memorize Scripture passages and hymns.

Programs for every Sunday from October to June inclusive are detailed as in the two earlier volumes.

The material has been tested in three Sunday and weekday schools.

Modern Worship, by Von Ogden Vogt. Yale University Press, New Haven, Conn. 153 pages. $2.

These are the Lowell Institute Lectures on the Form and Content of Modern Worship delivered in Boston during March 1927. It is a thoroughly worthwhile volume, worthy of close study by ministers and all who have the conduct of religious worship. It might almost be called the science of worship. Most ministers blunder through the service with little or no idea of the true objectives in view. The result is often a series of bungling attempts at worship, with the personality of the minister obtruding itself too prominently. The drift towards liturgical churches is due to the failure of the non-liturgical churches to properly stress the ideals of worship in the conduct of their services.

The author is a Unitarian minister, and so approaches the subject without any prejudice for any particular liturgy. He is not after a liturgy, but is studying the underlying principles of worship: "the laws of form in all the arts, movement, rhythm, style, design, and the application of æsthetic canons to the art of liturgics." There is a chapter on Liturgical Materials, another on the Æsthetics of Structure, closing with one on some of the practical problems involved.—S. C. H.

Public Worship of God (The), by J. R. P. Sclater. George H. Doran Co., New York. 199 pages. $2.

The Lyman Beecher Lectures on Practical Theology at Yale, 1927. Eight in number, each expounding the author's views on an aspect of church life and work, such as the order of worship, public prayer, the spoken word.

Dr. Sclater is a Scotsman who now occupies a Toronto pulpit.

Christian Hymnody.

Two notable books on hymnology are before us, one by an English authority, the other by an American. They are quite different in treatment, so that they are complementary, while both extol the hymn as the most influential medium of Christian culture next to the Bible. Neither book is technical. The ordinary reader will enjoy and profit by both.

Evolution of the Christian Hymn (The): An Historical Survey of the Origins and Development of the Hymns of the Christian Church, by Frederick John Gillman. Macmillan Co., New York. 312 pages, illustrated. $2.50.

While this author aims to show how the hymns of many lands and many ages have contributed to present day hymnals in England, his story has wider interest. He presents his subject in 16 chapters, from the beginnings of Christian song down to the modern era. Some chapters are on the relation of music and religion, hymns of childhood, and related themes.

A valued feature of this book is 14 pictures introducing the reader to authors and composers ancient and modern.

Hymnody of the Christian Church (The), by Louis F. Benson. George H. Doran Co., New York. 310 pages. $2 net.

Dr. Benson probably knows as much about hymns as any living person. This book contains six lectures he delivered on the L. P. Stone Foundation at Princeton Theological Seminary. He has done service to the whole church by this study of Christian hymnody.

Most of the matter in the book will be news even to ministers and leaders of singing who make such large use of hymns in church services. Dr. Benson unfolds the history of his subject from apostolic times down to the present. His observations on present day facts and tendencies in America are specially significant, coming from him.

We wish we had space to quote the itemized Table of Contents in full, but must be satisfied with the lecture titles:

The Apostolic Ideal of Hymnody
Relation of the Hymn to Scripture
Relation of the Hymn to Literature
Contents of the Hymn
Text of the Hymns
Hymn-Singing.

Sermons and Essays.

British Preachers, edited by James Marchant. Fleming H. Revell Co., New York. 284 pages. $1.75.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Lord Macaulay.

Third series; 23 sermons, by as many prominent men, including the archbishop of York and a number of bishops.

Familiar Failures, by Clovis G. Chappell. George H. Doran Co., New York. 164 pages. $1.60.

A new assortment of texts, assembling a group of types that are with us today as they were known in Bible times. "The Faultfinder" is hung on the text Matthew 7.1; "A Good Hater" on Matthew 18.25; "The Drifter" on Hebrews 2.1; and so on.

God and Pain, by George Stewart. George H. Doran Co., New York. 130 pages. $1.35.

The first three sermons treat of the age-long problem of human suffering directly, the remaining nine with perplexities which arise from our dual nature: renunciation, humiliation, weariness, rampant impulses, bitterness, and the burden of unnamed perplexities. Dr. Stewart shows a reasonable cure for all in the gospel, and brings comfort and hope to those who for any cause have upsets in the emotional life. His unusually wide reading serves to illumine all his themes. "Some Old Testament Explanations" briefly and powerfully opens up the book of Job.—T. C.

Keswick Week, 1927. Marshall Bros., London. 174 pages. 3/6.

Some 28 sermons and Bible readings given at the 52nd session of the famous Keswick conference in England. That conference specializes on the deeper life. We need that note in American life and preaching.

"Lord, I Believe!" by Robert G. Lee. George H. Doran Co., New York. 183 pages. $1.50 net.

Some one asked the author if he believed that Aaron's rod really became a serpent, etc. This gave him the cue for this book, as he applies the same query to all the miraculous things recorded in the Bible. He gives the grounds for his firm belief in their credibility even in the face of modern ideas.

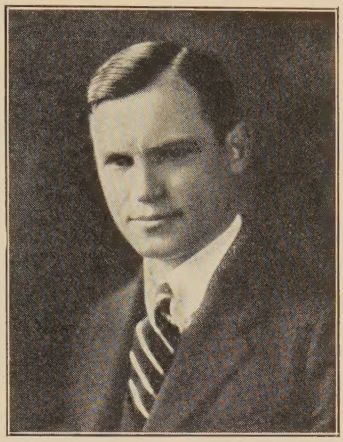
The book lacks a table of contents and an index, which cramps its usefulness.

Men Who Made and Marred History: Studies in Biblical Biography, by Elmer Ellsworth Helms. Fleming H. Revell Co., New York. 153 pages. $1.25.

Dr. Helms of Los Angeles discourses on 12 O. T. men, and on Christ. Each is designated by a catchy phrase, thus: "Joseph the Incorruptible Man"; "Samson A Giant Shorn"; "Elijah the Man of Iron."

Pen-Pictures in the Upper Room, by Bernard C. Clausen. Fleming H. Revell Co., New York. 187 pages. $1.50.

Ten communion service addresses by the popular young Syracuse Baptist minister.



Dr. George Stewart of New York. (By courtesy of the Federal Council.)

Radio Talks, with Questions and Answers, by Daniel A. Poling. George H. Doran Co., New York. 321 pages. $2.

Thirty-three brief talks broadcasted over the radio every Sunday afternoon by Dr. Poling of New York. Each session allowed for questions and answers, some of which are appended to each address. It is thus a rather unique compilation, especially when we remember Dr. Poling's success with young people. He was picked up on the radio even in the Far West.

Shadow of the Rock (The), and Other Sermons, by Orrin Philip Gifford. Fleming H. Revell Co., New York. 137 pages. $1.25.

Eleven textual sermons by a Baptist pastor emeritus of Brookline, Mass.

Spare Tires, and Other Essays, by Roy L. Smith. Fleming H. Revell Co., New York. 156 pages. $1.25.

Nineteen more radio talks by a Methodist pastor of Minneapolis. The matter is breezy, and permeated with moral tone, though God and Scripture are not always even mentioned.

Project Studies for Young People.

The University of Chicago Press sends four numbers of a series intended to comprise the best type of material now available with which to challenge young people to think through everyday problems of the Christian life. Each has suggestions as to the organization of groups and their activities, programs of different types of meetings, and lists of reference and source material.

The author of the series is Edwin L. Shaver. Each of these four books has about 64 pages. Each 50 cents. Their titles, expressing their contents, are:

A Christian Education

A Christian's Patriotism
Christianizing Our Community
The Other Fellow's Religion.

Poems.

Keys of Heaven: A Book of Poems, by Barbara Young. Fleming H. Revell Co., New York. 159 pages. $2.

A first volume of poetry by an authoress whose work has received favorable reception as pieces have appeared in the daily and monthly periodicals. The subjects are varied, the pieces rarely over a page long.

Nature Lover's Knapsack (The): An Anthology of Poems for Lovers of the Open Road, edited by Edwin Osgood Grover. Thomas Y. Crowell Co., New York. 279 pages, illustrated. $2.50.

A handsome book, whose contents ought to catch many a reader. There are over 250 pieces, mostly recent copyright pieces by the current poets and writers. Wherever one opens the book one finds something rare and pleasing.

The editor has not only done well to secure such a collection, but his own part in arranging the material is to be praised. He has exercised his own poetic skill in giving titles to the sections in which the poems are assembled. Thus, "The Lure of the Road," "The Winds of Heaven," "The Hillborn," "Traveler's Joy," "Sky-Born Music," etc.

It is a book for the knapsack, or to ruminate over around the fire of a winter night.

More Worthwhile Fiction.

Barbara Winthrop, Graduate, by Helen K. Broughall. L. C. Page and Co., Boston. 319 pages, illustrated. $1.75.

Those who have followed Barbara through boarding school and summer camp will not need to be teased to read this account of her senior year at San Madero. From senior elections (in which Babs was elected senior president,) through school activities and Thanksgiving and Christmas vacation festivities to senior week and finally commencement the story moves fast and naturally. The author evidently knows how up-to-date school girls think and talk and act. They are an attractive bunch, and they have an awfully good time.

Chatterbox, 1928. L. C. Page and Co., New York. 316 pages, illustrated. $1.75, board covers; $2.50, cloth covers.

This famous English juvenile maintains its high vitality in its 1928 number. It is not a compilation of clippings, but is all new matter. Mostly short articles of general information about nature, literature, industry, and what not, it also contains several series and one long rather gruesome story whose chapters appear at intervals throughout the volume. Everything is readable and informative.

The illustrations are a large feature. There are eight full-page colored pictures, and over a hundred line drawings and diagrams. The front cover is in colors, with a picture of a full-rigged ship.

Generations of young people have browsed in the previous volumes of "Chatterbox." Fortunate is any youngster who gets a copy of this one!

Pollyanna's Debt of Honor, by Harriet Lummis Smith. L. C. Page and Co., Boston. 332 pages, illustrated. $2.

Pollyanna is now the mother of three children. The youngest infant is saved from being run over by an auto truck by the quick work of the new neighbor across the street, a young woman who does not seek to make friends with any one. The tragic reason for this attitude, and the blighted romance in her life, and how after a varied plot the romance comes to a happy ending, holds the reader's interest from first to last.

Of course Pollyanna's glad and kindly character is a constant factor in the ins and outs of the plot. Her part in the romance repays her debt of gratitude to the girl across the street for saving her child.

For Christian Workers.

A B C of Psychology for Religious Education (An), by Eric S. Waterhouse. Fleming H. Revell Co., New York. 121 pages. $1.

The details that a teacher ought to know in the study of a child's personality and in methods of teaching are here cast into a psychologist's mould and vocabulary.

The author is a professor of Psychology and Philosophy in the University of London. He has a sane hold on psychology, and has done his work readably and within the comprehension of the average Sunday school teacher.

Christian Workers' Efficiency Course, by Keith L. Brooks. Bible Institute of Los Angeles.

A correspondence course conducted by the Los Angeles Bible Institute, in four sections covering general suggestions for Christian workers' study and training, public addresses, personal development, and work with other individuals.

Mr. Brooks is a practical man, and his instruction is right to the point.

Christmas Plays. Pilgrim Press, Boston. 26 pages. 40 cents.

Three plays entitled "The First Christmas Morning," by Maud Lindsay; "What Child is This?" by Martha Race; "Frankincense," by Louise L. G. Cummings. They need little stage setting, and suggestions are given for costuming and producing.

Church and the Church School (The), by William Everett Chalmers. Judson Press, Philadelphia. 186 pages. $1.

A textbook study of the church organized for religious education. The aim, methods,

and curriculum of religious education, the organization of the church school, and kindred subjects, are set forth in convenient paragraphs, making an agreeable and well printed book.

Needed Counsel for New Christians. Presbyterian Committee of Publication, Richmond, Va. 72 pages.

The usual matter covered by the title is recast under the headings "What a Christian Has Done—Is—Has—Believes—Does—Becomes." The ground is well covered, the sections are short, the style is direct and lucid, and Scripture has its proper place as the basis of it all.

Various Themes.

American Foreign Relations (History of), by Louis M. Sears. Thomas Y. Crowell Co., New York. 648 pages. $3.50.

From the outbreak of the World War the citizens of the United States have, in increasing numbers and interest, become readers of books dealing with the foreign relations of our country. As one writer has well said concerning international politics, "Americans sacrifice more for them and know less about them than any relationship which affects their lives." Any competent book dealing with this subject deserves, therefore, a cordial welcome and careful reading.

Such a book is this new volume by Prof. Sears. His chapter titles are particularly well chosen to indicate the scope of their subject matter. He deals with the war and the events running into the present administration with clearness. One cannot read his statement of the part played by Wilson without getting a better understanding of his work for the cause of peace. He vividly portrays the march of events in Versailles and the U. S. Senate, their causes and consequences.

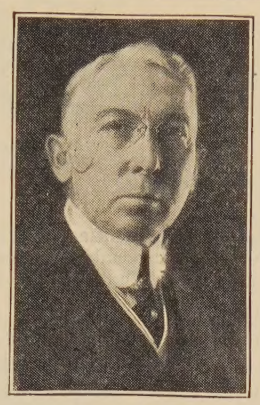
An excellent bibliography, chronological table, and index increase the usefulness of the book.—F. L. D.

Babyhood (A Study of), by Mary S. Haviland. Westminster Press, Philadelphia. 178 pages. 90 cents.

Is it not striking that a Leadership Training course, approved by the International Council of Religious Education, should include a book on babyhood in its curriculum? It shows that teachers and leaders are expected to begin at the beginning.

This study follows the baby from its original mystery through the formation of habits and attitudes, and its development. "The Gift of Peace" deals with causes of unhappiness and unrest (omitting ill health,) such as discord, undue restraint, overfatigue, and fear; while "The Gift of Reverence" puts a fine cap on the whole survey.

This will be a suggestive book for mothers' meetings to discuss.



Dr. F. E. Taylor, author of "The Evangelistic Church." (Page 123.)

Boy's Busy Book (The), by Chelsea Fraser. Thomas Y. Crowell Co., New York. 471 pages, illustrated. $2.50 net.

Fourteen years as a manual training instructor have taught the writer what boys like and what they can do with their hands with a little oversight. He puts his experience on paper in 28 chapters, each complete in itself, and dealing with a boy's workshop and tools; his jackknife and what he can do with it; miniature models; mother's kitchen and sewing needs; radio and reading interests; metal, leather, paper and concrete work; and so on.

The readable text is enriched by numerous photos and diagrams that give hints at a glance.

It will be a dumb boy who cannot gain a world of help out of this book.

Farm Youth: Proceedings of the 9th National Country Life Conference, Washington, D. C., 1926. 153 pages, illustrated.

Farm Income and Farm Life: A Symposium on the Relation of the Social and Economic Factors in Rural Progress. 324 pages.

These volumes, published by the University of Chicago Press for the American Country Life Association of New York, contain expert papers and discussions by leading persons in the various fields covered by the titles, including Secretary Jardine of the Department of Agriculture. Since a country minister is supposed to be a walking encyclopedia on agriculture nowadays, he had better learn what these experts have to say.

Wisdom in Small Doses, by John Andrew Holmes. University Publishing Co., Lincoln, Nebr. 116 pages. $2.

For several years Dr. Holmes has been composing epigrams—they are original with him, not quotations from others,—on religious, moral and other polite themes. These have been extensively published, one at a time, in the secular and religious press. Enough have been gathered into this book to fill a page

for every Sunday in a year, while another page gives one for each weekday following.

The maxims are genial in spirit, and are not intended to be just smart or humorous. Much wholesome suggestion is conveyed in small doses.

Correspondence.

My Dear Mr. Editor:

Here is my reply to the gentleman who raised the question as to "reasonable" in connection with my review of Knudson's book, "The Philosophy of Personalism."

The term "reasonable" in this connection may of course be used strictly of the exercise of the abstruse power of "reason" (not, however, denying its psychological conditions), or in the more popular sense of what is practical wisdom, or reasonable considerations actuating conduct.

As to the first point, I believe that the view broadly known as Personalism, adequately presented in that book, is at least as reasonable, i.e., as dialectically thinkable and as philosophically respectable, as any of the views in conflict with it, such as mechanism. The spiritual view of the world is, indeed, to many of the foremost thinkers of the day more reasonable than that view which makes nature a chain-gang tramp, or a blind round of unthinking "causes."

Secondly, spirit being as much in accord with reason as materialism (now generally known as mechanism), psychologically possible, if not proven, and vastly better for heart, conscience and will, we are glad to have our faith "buttressed" by such a clear and sympathetic portrayal as in this book of whatever can be meant by consciousness, self-determination, or personality. The spiritual view is livable: nothing else is, in my own opinion. Apodictic, blackboard proof of these things may be lacking, but is not needed,—and is just as lacking for sceptical views. In a word, I believe that Knudson's book helps us "give a reason" for the faith that is in us.

In these days when arrogant radical behaviorism and vague unsettlements of various kinds attack the faith of our young people in God, virtue, immortality, and so ultimately in themselves, we are thankful for every help that will make life seem worth living. The term "Personalism" is indeed an incident, but the spiritual facts and forces back of it, or implicit in it, are the precious heritage of the race since Isaiah, Plato, Aristotle, Augustine, and the rest. Jesus did not use the word "Personalism," but if he did not deal with persons we do not know what he was doing. We rest our case here.

Cordially,

(Signed) C. A. S. Dwight.

My Dear Brother Moody:

I cannot refrain from thanking you for your understanding and appreciative review of the Concordant Version.

Only one point may lead to much misunderstanding. I find myself at such vital variance with so-called "Universalist" teaching that I have no right to use the name at all, any more than D. L. Moody could be called an "Adventist" because he believed in the second advent of Christ. I believe Colossians 1. 20, that all things will be reconciled to God through the Son of his love, not through our works or character. I base all on the blood of his cross. I would be glad to know that "Universalists" do this. I am not acquainted with any of them.

Yours in his blessed service,

(Signed) A. E. Knoch.

AMONG NEW BOOKS.

Divine Healing in Scripture and Life, by John Roach Straton. Christian Alliance Publishing Co., New York. 154 pages. $1.50.

Does Civilization Need Religion? by Reinhold Niebuhr. Macmillan Co., New York. 242 pages. $2.

Hebrew Family (The), by Earle B. Cross. University of Chicago Press, Chicago. 217 pages. $2.50.

His in a Life of Prayer, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 96 pages. 50 and 75 cents.

Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey. Macmillan. 356 pages. $4.

New Christian Epic, by Albert W. Palmer. Pilgrim Press, Boston. 195 pages. $1.50.

Religious Thought in the Last Quarter-Century, by Gerald B. Smith. University of Chicago Press. 239 pages. $3.

Social Problems, by E. E. Fischer. United Lutheran Publication House, Philadelphia. 187 pages. $1.25.

ALSO RECEIVED.

Problems of Christian Youth, by Harry R. Stock. Pilgrim Press, Boston. 62 pages. 35 cents. A companion volume to "Christian Life Problems." Outline discussions for young people's classes and societies, which base discussions on personal problems and religious issues common to the high-school age, with a view to determining what is right and wrong for young people, and discovering what Christian young people believe. Some of the subjects for discussion are—How Much Freedom Should Young People Want? How Is Prohibition Affecting the Morals of Young People? What Do Boys Want to Find in Their "Ideal Girl"? What Do Girls Want in an "Ideal Boy"? Is One Religion as Good as Another?

The Way Out: Commemorating the Golden Anniversary of Pacific Garden Mission, Chicago. 98 pages, illustrated.

Pacific Garden has meant to Chicago what some of the famous rescue missions in New York have meant to that city. It has recently passed its 50th anniversary. Think of it,—the gospel preached and sung and applied every night without a break for 50 years!

This book is made up mostly of stories of conversions. Among the best known converts of Pacific Garden are Billy Sunday and Mel Trotter, but every case counts.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.